DOCUMENT RESUME

ED 253 618 UD 024 065

AUTHOR	Waters, Bertha S., Comp.
TITLE	Women's History Week in Pennsylvania. March 3-9, 1985.
INSTITUTION	Pennsylvania State Dept. of Education, Harrisburg.
PUB DATE	[84]
NOTE	104p.
PUB TYPE	Guides - Non-Classroom Use (055)
EDRS PRICE	MF01/PC05 Plus Postage.
DESCRIPTORS	Biographies; Class Activities; Disabilities; Elementary Secondary Education; *Females; *Government (Administrative Body); *Leaders; Learning Activities; *Politics; Resource Materials; Sex Discrimination; *United States History
IDENTIFIERS	*National Womens History Week Project; *Pennsylvania

ABSTRACT

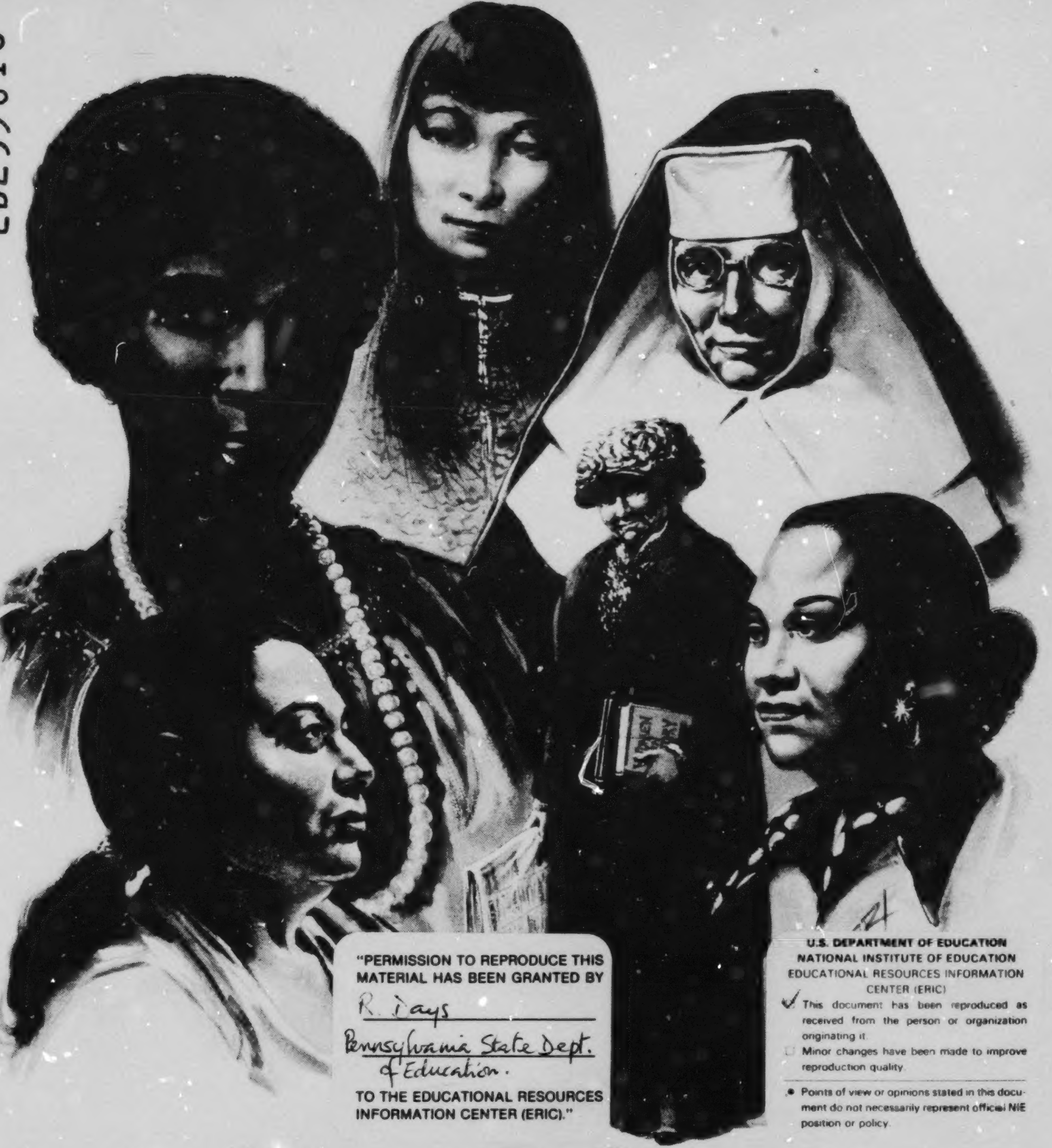
The materials in this resource handbook are for the use of Pennsylvania teachers in developing classroom activities during National Women's History Week. The focus is on women who were notably active in government and politics (primarily, but not necessarily in Pennsylvania). The following women are profiled: Hallie Quinn Brown; Mary Ann Shadd Cary; Minerva Font De Deane; Katharine Drexel (Mother Mary Katharine); Jessie Redmon Fauset; Mary Harris "Mother" Jones; Mary Elizabeth Clyens Lease; Mary Edmonia Lewis; Frieda Segelke Miller; Madame Montour; Gertrude Bustill Mossell; Hannah Callowhill Penn; Frances Perkins; Mary Roberts Rinehart; Ethel Waters; Eleanor Roosevelt (whose profile is accompanied by special activity suggestions and learning materials); Ana Roque De Duprey; Fannie Lou Hamer; Frances Ellen Watkins Harper; Pauli Murray; Alice Paul; Jeanette Rankin; Mary Church Terrell; Henrietta Vinton Davis; Angelina Weld Grimke; Helen Keller; Emma Lazarus; and Anna May Wong. Also provided are a general discussion of important Pennsylvania women in politics and government, brief profiles of Pennsylvania women currently holding Statewide office, supplementary information on women in Federal politics, chronological tables, and an outline of major changes in the lives of women during this century. A special discussion of disabled women, containing suggestions for classroom activities, is included. Possible women's week activities for Grades K-12 are outlined, and the handbook concludes with a bibliography of resources on Black, Hispanic, Asian American, and Native Women, and with a list of speakers available for appearances. (KH)

****

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

****

ED253618



"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
R. Days
Pennsylvania State Dept. of Education.
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
● Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

March 3-9, 1985
Women's History Week in Pennsylvania

UD024065

Pennsylvania Department of Education

BEST COPY AVAILABLE

CORRIGENDA

p. 39-41	Add, Source: Focus on Women
p. 48	Delete reference to Jeanette Riebman under "Women Elected to the Senate in 1984". Add, Source: Governor's Commission for Women
p. 56	Add, Source: Jews in American Life (from 1492 to the Space Age)
p. 57	Add, Source: Felton and Fowler's Famous Americans You Never Knew Existed

* SPEAKERS LIST * (Addendum)

Southeast

AMY ALEXANDER
1816 Wharton Street
Philadelphia, PA 19146
REFLECTIONS OF A RETIRED SCHOOL TEACHER
Available: Morning
(215) 389-0252

LOIS A. FERNANDEZ
2324 Madison Square
Philadelphia, PA 19146
EDUCATION, FEMALE ENTREPENEURSHIP
Available: Morning
(215) 546-4879

DONNA FORD
1319 Locust Street
Philadelphia, PA 19107
WOMEN BECOMING INVOLVED IN THE LABOR MOVEMENT
Available: No Time Preference Indicated
(215) 735-1300

TINA SLOAN GREEN
Assistant Professor
Temple University Athletic Department
Philadelphia, PA 19122
BLACK WOMEN IN SPORTS
Available:
(215) 787-8701

Southeast

REGINA JENNINGS
5774 Stewart Street
Philadelphia, PA 19131
BLACK WOMEN POETS FROM THE 18th CENTURY TO THE 20th
Available: Afternoon or Evening
(215) 877-1786

CATHERINE J. RICE
1501 West Allegheny Avenue
Philadelphia, PA 19132
MY EXPERIENCE IN THE CANDY INDUSTRY AND WORKING WITH UNIONS
Available: No Time Preference Indicated
(215) 227-8418

CAROL ROSEABEALT
1606 Walnut Street
Philadelphia, PA 19103
UNIONS IN THE PUBLIC SECTOR
Available: Morning, Afternoon, Evening
(215) 546-9875

FRANCES RYAN
122 Myrtle Avenue
Cheltenham, PA 19012
MY EXPERIENCE IN THE PIE BAKING INDUSTRY AND UNION
Available: No Time Preference Indicated
(215) 663-0318

Southeast

CATHY SCOTT
1606 Walnut Street
Philadelphia, PA 19103
CORRECTIONS EDUCATION
WOMEN IN THE LABOR MOVEMENT
Available: Morning, Afternoon, Evening
(215) 546-9875

PEARL SIMPSON
5100 Lebanon Avenue, Apt. 1103
Philadelphia, PA 19131
THE ROLE OF AFRO-AMERICAN GRANDMOTHER IN SOCIAL SERVICES
THE SOCIAL WORK NEIGHBORHOOD NETWORK GROUPS
SOCIAL SERVICES TO WOMEN IMMIGRANTS AND SOUTHERN MIGRANTS
Available: No Time Preference Indicated
(215) 879-1289

SARA SMITH
2722 North Sydenham Street
Philadelphia, PA 19132
HISTORY AND RELIGION
Available: No Time Preference Indicated
(215) 226-3495

EMIKO TONOOKA
3716 Baring Street
Philadelphia, PA 19104
JAPANESE AMERICAN EXPERIENCE IN WORLD WAR II
Available: Morning and Afternoon
(215) 382-8851

CAROL TRACY
University of Pennsylvania
Director, Women's Center
Room 119 Houston Hall
3417 Spruce Street
Philadelphia, PA 19104
SERVICES TO WOMEN IN THE CAMPUS COMMUNITY
Available: No Time Preference Indicated
(215) 898-8611

EVELYN HULL WARNER
520 Shearer Street
North Wales, PA 19454
RACE RELATION: WHITE TEACHING BLACK STUDENTS
Available: No Time Preference Indicated
(215) 699-8630

Northeast

ANN MARIE WEIDNER
50 Marcy Street
Wilkes-Barre, PA 18702
WOMEN AND UNION
Available: No Time Preference Indicated
(717) 825-8070 (after 5 pm)

South Central

GEORGANNA R. GALEN
121 Hershey Avenue
Lancaster, PA 17603
WHAT WOMEN'S JOBS WERE LIKE THEN AND NOW
Available: No Time Preference Indicated
(717) 394-4858

JUDITH HELT
101 Pine Street
Harrisburg, PA 17101
WOMEN - THE NEED FOR THEIR LEADERSHIP
Available: Morning, Afternoon, Evening
(717) 238-9351

CLEA HOLLIS
233 Tall Timber Drive
Johnstown, PA 15904
CONTEMPORARY BLACK WOMEN
Available: Weekends
(814) 266-4835

BEVERLY GORDON JONES
400 North 3rd Street
Harrisburg, PA 17110
WOMEN IN THE WORKPLACE
Available: Morning and Afternoon
(717) 255-7000

DELMA KROUSE
R. D. 1
Annville, PA 17302
WOMEN'S RIGHTS TODAY
Available: No Time Preference Indicated

South Central

JEAN MARTIN
736 Marietta Avenue
Lancaster, PA 17603
WOMEN IN THE TRADES
Available: Evening
(717) 397-0769

MARGARET A. PRUSS
Box 84
Campbelltown, PA 17010
SINGLE WOMEN WORKING
Available: Morning, Afternoon, Evening
(717) 236-7979 (office)

NORMA WASHINGTON
5638 Akron Drive
Harrisburg, PA 17109
WOMEN IN LABOR
WOMEN IN MANAGEMENT
Available: Morning, Afternoon, Evening
(717) 652-6791

North Central

LORETTA ELAINE COLTRANE
407 South Fairview Street
Lock Haven, PA 17745
WOMEN IN HISTORY AND WOMEN IN POLITICS
Available: Afternoon (Weekends),
Evenings (Week Day)
(717) 748-6155

PHILIP S. KLEIN
PA Historical Foundation
280 Nimitz Street
State College, PA 16801
PENNSYLVANIA HISTORY
Available: No Time Preference Indicated
(814) 238-6448

ANNE WILSON
Department of Sociology
Bloomsburg University
Bloomsburg, PA 17815
RECENT WOMEN'S HISTORY
Available: Morning, Afternoon, Evening
(717) 389-4245

Southwest

EDNA HOLT
1916 Remington Drive
Pittsburgh, PA 15221
EDUCATION
Available: Evening
(412) 731-8966

GEORGE SIMMONS
11th Floor, State Office Building
300 Liberty Avenue
Pittsburgh, PA 15222
WOMEN'S ISSUES AND CIVIL RIGHTS LAWS
Available: No Time Preference Indicated
(412) 645-7564

MARSHA ZAKOWSKI
United Steelworkers of America
5 Gateway Center
Pittsburgh, PA 15222
WOMEN IN NON-TRADITIONAL JOBS
WOMEN IN HEAVY INDUSTRY
Available: Morning and Afternoon
(412) 562-2492

Northwest

JEAN MASINGTON
R. D. 4, Box 87
Blairsville, PA 15717
WOMEN IN HEALTH CARE
Available: No Time Preference Indicated
(412) 459-7594

March 3-9, 1985
Women's History Week in Pennsylvania

Compiled by:
Bertha S. Waters
Division of School Equity
Bureau of Educational Planning and Testing
Pennsylvania Department of Education

Commonwealth of Pennsylvania
Dick Thornburgh, Governor

PENNSYLVANIA DEPARTMENT OF EDUCATION
333 MARKET STREET
HARRISBURG, PA 17126-0333

The Pennsylvania Department of Education, an equal opportunity employer, will not discriminate in employment, educational programs or activities, based on race, national origin, sex, handicap, or because a person is a disabled veteran or a veteran of the Vietnam Era. This policy of nondiscrimination extends to all other legally protected classifications. Publication of this policy in this document is in accordance with state and federal laws including Title IX of the Education Amendments of 1972 and Sections 503 and 504 of the Rehabilitation Act of 1973. Inquiries should be directed to Susan Mitchell, Affirmative Action Officer, 503/504 Coordinator and Title IX Coordinator, Education Building, 333 Market Street, Harrisburg, PA 17126-0333; Telephone: (717) 787-1953.

PENNSYLVANIA DEPARTMENT OF EDUCATION

Margaret A. Smith, Secretary

D. Kay Wright, Commissioner of
Basic Education

Donald L. Clark, Director, Bureau of
Educational Planning and Testing

Barbara J. Smith, Chief, Division of
School Equity

Division of School Equity Staff

Stephen Fisher

McKay Jones

Richard Minyard

Kathleen Kennedy

Diann Kitner

Mary Koll

Richard Petruskevich

Robert Revicki

James Wetzler

Florence Jean Wright

COMMONWEALTH OF PENNSYLVANIA
GOVERNOR'S OFFICE
HARRISBURG

PROCLAMATION

WOMEN'S HISTORY WEEK
MARCH 4 - 10, 1984

Pennsylvania's rich history has been enhanced by the achievements of all citizens. It is particularly important to record and study the contributions made by women if we are to spark a sense of pride in all Pennsylvanians today, as well as in future generations.

In each century, women have helped encourage others to develop their full potential in educational, social, artistic, scientific, economic and political areas. Unfortunately, our society has often ignored the vast role women have played in the making of history and in the development of American culture. Because the past is a key to our future success, it is imperative that we continue our efforts to uncover the history of women.

Each year, we set aside a special week to focus attention on the contributions of women to the history of Pennsylvania and the nation. Various women's groups and educational organizations encourage interest in the diversity of women's experiences in terms of race, ethnic background, class and age, and to encourage all women to gain a better understanding of the legal rights they possess and deserve.

In recognition of the importance of publicly acknowledging women's contributions at all levels in all aspects of society, I, Dick Thornburgh, Governor of the Commonwealth of Pennsylvania, do hereby proclaim March 4 - 10, 1984 as WOMEN'S HISTORY WEEK in the Commonwealth. I urge all citizens to join actively in the celebration and commemoration of the heritage of women and their achievements.

GIVEN under my hand and the
Seal of the Governor, at the
City of Harrisburg, this
fourteenth day of February
in the year of our Lord one
thousand nine hundred and
eighty-four, and of the
Commonwealth the two hundred
and eighth.

Dick Thornburgh
Dick Thornburgh
Governor

Women's History Week in Pennsylvania
March 4 - 10, 1984

With the preceding words Governor Dick Thornburgh acknowledged Women's History Week in 1984. Pennsylvania joins over half the states that proclaim Women's History Week as an official observance. In recent years the U.S. Congress has issued a joint resolution declaring National Women's History Week. Observances by national, state and local governments recapture the contributions of all women and their impact on society. Recognition of the achievements of women in the past and the present not only reclaims the richness of our heritage which was partially obscured but enhances the dignity and esteem of all women and raises the aspirations of today's girl students.

Governor Dick Thornburgh signs Proclamation declaring March 4-8, 1984 Women's History Week in Pennsylvania. To the left of the Governor is Alma Jacobs, Commission for Women Chair, and to the right, Dr. Janice McElroy, American Association of University Women editor of OUR HIDDEN HISTORY, which she presented to him. Standing are, left to right: Christine Crist, Commission Director; Kathleen Kennedy, Pennsylvania Department of Education; Dr. Kathryn Towns, Pennsylvania State University, Capitol Campus; Nancy Kolb, Historical and Museum Commission; Pat Halpin and Dottie Frisock, Pennsylvania Federation of Teachers; Bertha Waters, Pennsylvania Department of Education; and Edie Walsh, American Association of University Women.

BEST COPY AVAILABLE

Why Celebrate National Women's History Week?

Celebrating National Women's History Week each year provides an opportunity to focus attention on the lost heritage of women's contributions in the U.S. National Women's History Week sets aside a special time each year for schools and communities to recognize and celebrate the lives of countless women of all races, ages, cultures, ethnic traditions, religious faiths, and ways of life. Women are honored who have participated in history by living out their lives, whether in ways grandly eloquent or steadfastly ordinary, and by so doing moved the world and history ever along. National Women's History Week focuses on the rich and inspiring heritage of women's contributions in the U.S. and coincides with International Women's Day, March 8, proclaimed at the turn of the century to recognize the tremendous work of women in the labor movement and the international connections among all women.

The study of women's history is purposeful; the goal is nothing less than constructive and expansive social change, change that must come with honest and thorough education. Through knowing these true stories, we can recapture the inspiration of these women, and become more optimistic about the power we have over our lives today to affect change in our long and varied journey for equal rights for women. The multicultural study of women's history means reclaiming the contributions and impact of all groups of women. Knowing how the lives of women before us were spent, we gain the inspiration of this tradition of activism and accomplishment. By enhancing the dignity and self-esteem of all women - especially mothers and teachers - we can help raise the aspirations of girl students.

A QUOTABLE RATIONALE FOR PROMOTING NATIONAL WOMEN'S HISTORY WEEK IN OUR SCHOOLS

The spirit of Title IX notwithstanding, elementary and secondary school curricula continue to lag behind the reality of women's roles in the United States. Stereotypes are perpetuated which fail to appropriately prepare young women for their adult life choices. Today ninety-percent of American females must anticipate employment outside their homes for some period in their adult lives. According to the Department of Labor, two-thirds of these women will work fulltime for up to thirty-five years. The career aspirations of female children, however, are not keeping pace with the economic realities they will face as adults (Math Science Network, 1979). Role models and behavior patterns suggested by the great majority of female images in standard classroom materials do not reflect the reality of our nation's changing society, yet have a tremendous impact on the images that students carry of themselves, each other, and the choices they make in the world. When role models do not reflect the realities of a changing society, all of society suffers. Women working for pay outside their homes are considered to be in new economic situations by many, and situations which most young women don't believe will be their own futures. The Cinderella story is still very much alive and is still very appealing. But by examining how the roles of women and men have changed throughout history, our students can begin to comprehend the personal and social changes that are now occuring in our advanced technological society. By looking at why and how tasks for women and men were assigned in the past, and by examining how decisions were made by societies in the past, students can become far better equipped to make effective decisions in their own futures.

Any program which speaks to the position of juvenile females in present day American society must have as its ultimate goal the full equality of both sexes. A society which allows all children to realize their fullest potentials can be the end result of a truly equitable educational system. But this equity can't be achieved until equality is expected, until quality education provides students with realistic information, role models, skills and resources that encourage them to be successful citizens in our representative government. Most importantly, all students need to see themselves as individually capable and able to give support and encouragement to others. These are formidable, necessary tasks in a society as diverse as ours in the United States.

Courtesy of: National Women's History Project

BEST COPY AVAILABLE

Introduction

In this year's Women's History Week curriculum packet the focus is on women in government and politics. Some of the women featured held elected or appointed office at all levels of government. Others were activists who agitated for social change or influenced those in the seat of power. Still others offered inspiration and support according to their particular skills and individual attributes.

The first section of the packet highlights Pennsylvania women -- those who were born or nurtured in the Commonwealth or whose later careers were influenced by time spent here in the pursuit of education or other preparation. Some are claimed by Pennsylvania because of the lasting impact of their brief presence.

The second section begins with a special section on Eleanor Roosevelt whose Centennial Year was celebrated during 1984. It is followed by profiles of other American women in government and politics.

Finally, a few women are recognized for their accomplishments in other fields. As in the past, the curriculum packet uses a multi-cultural approach in recognition of the importance of role models for all school children.

The activities for grades K-12 are repeated this year with new ideas included. Other features such as Women Today include suggested classroom activities. New personal history interviews are presented to encourage research in the lives of contemporary women and there are bibliographies, resource lists and a speakers list to enhance the study of women's history.

The Division of School Equity encourages suggestions from readers for future curriculum packets and welcomes descriptions of how other districts celebrated Women's History Week, 1985.

ACKNOWLEDGEMENTS

For information, suggestions, referrals, materials and cooperation, the following people are gratefully recognized:

Rita Addessa, the Council of Spanish Speaking Organizations, Philadelphia; Barbara Daniel Cox and the Mayor's Commission for Women, Philadelphia; Christine Crist and the staff of the Governor's Commission for Women, Myrna Delgado, Vera Demchenko, Carmen Falcon, Susan Frietsche, Margarita Kearns and the Spanish Cultural Center, Harrisburg; Maribel Lamboy, Susan Ortiz, Maria Pajil, Debora Paift, Lisa Paige-Stone, Eleanor Kerr, Mario Ramirez, Mercedes Roldan, Rosemarie Stipe and staff, State Library Reference Section and the Resource Division, Paula Errigo Stoup, Crystal Twyman, Ann Valsing and Edith Walsh, and the American Association of University Women.

COMMENTARY

Enlivening the Historical Parade Of Kings, Presidents, and Wars

By Peter N. Stearns

DANA VERKOUTEREN

The advent of social history has caused the academic subject of history, as most historical researchers define it, to change greatly during the past quarter century. Instead of focusing primarily on a narrative of political or diplomatic events, with an occasional new philosophy or artistic style thrown in, the discipline has come to emphasize changes in the behavior and outlook of ordinary people and the way groups and societies define activities such as work, lovemaking, or crime.

These basic changes in history's list of topics, moving toward a concern for a wide range of behavior and for groups far removed from daily political action, have brought with them a shift in the key unit of historical analysis: Instead of events alone, historians now deal with changes in processes or patterns. The result has been a significant expansion in knowledge about how society works and about the range of small events that add up to historical change. Seldom, indeed, have those practicing the discipline of history displayed more creativity than in the recent past.

Yet while the nature of historical thinking has shifted, most historical teaching remains confined to a conventional list of topics featuring a standard parade of kings, presidents, and wars. The teaching of history has also, not entirely by coincidence, suffered from declining enthusiasm on the part of students and practitioners alike. So a gap has opened up, between what history has become as a means of inquiry and the humdrum of many classrooms. While not as dramatically urgent as gaps in more technical subjects, which seem to bear on our ability to compete with the Japanese, the history gap is as serious a problem because it limits our capacity to understand how society functions.

The remedy, of course, is simple: Introduce more social history into the classroom. But as with many remedies, simplicity shatters in practice on the hard edge of routine.

Publishers of high-school-level textbooks, made unusually timid by a numerically shrinking student market, have been willing at most to introduce a snippet or two about daily life in the past or to confirm the existence historically of women and minorities. Social historians have typically been bent on pursuing their own monographs, without elaborate attention to the teaching implications of their approach. Teachers at many levels, pressed to emphasize "basics" or to train in citizenship values or consumer economics, have often been loath to undertake the serious reconsideration of traditional history content that social history demands. There is no question that considerable effort is involved in incorporating social history into a traditional curriculum. First, customary coverage must be re-evaluated to make room for the new topics of social history. And second, traditional styles of presentation must be rethought, to make room for a kind of history that does not proceed neatly from event to event, that cannot be tidily embraced in one Presidency after another.

Yet a serious conversion of history teaching to include substantial use of social history has long been desirable, and, despite difficulties, is becoming increasingly feasible as well. A number of individual teachers—in California, Maine, Massachusetts, and Texas, for example—and even some school districts in New York have taken the plunge. The College Board, not only in Advanced Placement history directives but also in the more broadly based Project EQuality on secondary-school standards, has urged extensive integration of social history into the social-studies curriculum.

The reasons for the new attention to the teaching of social history are many. Social-history topics, such as the evolution of family roles, are analytically demanding, but they involve aspects of the students' immediate experience and often serve better for the development of critical-thinking skills than conventional political topics do. This is not an argument against the importance of political history; but actual classroom experience indicates that social-history topics can, for many high-school students, facilitate for the first time the vital transition from history as the memorization of concrete facts to history as a means of categorizing and explaining change. Students drawn to an understanding of how present concepts of adolescence derive from the past gain a sense of the nature and utility of a historical perspective that they can then apply more widely.

Social-history materials and themes also suggest a wealth of activities and projects, using local records and artifacts, that can help move history teaching from excessive reliance on lecture-based instruction, to student-participant, hands-on learning. Work with census materials, local police records, or evidence from gravestones and other local artifacts provides not only immediate access to varied materials not already chewed over by established scholars, but also the equally important prospect of linking resultant research and discussion to more general analytical issues.

Social-history teaching also extends the possibility of relating social-history courses to other segments of the school curriculum—another important challenge too seldom confronted. Here again, the claim is not that social history is the first to provide interdisciplinary contacts, but that it enhances such contacts. The concerns of many social historians parallel interests of modern novelists in exciting ways, while social history also demands quantitative skills taught in mathematics courses, such as graph- and chart-making. Social history's link with sociology, anthropology, and social psychology even more obviously helps relate history courses to other branches of a social-studies curriculum. For example, an American history course with a strong social-history component on crime patterns relates well to social-studies segments on criminal justice.

Enhancements to the learning process and interdisciplinary contact aside, social history has quite simply altered the framework of both U. S. and world history in ways that must affect the teaching of the subject in the name of accuracy. A host of familiar topics in U. S. history have been recast because of social-historical work, from the origins of the American Revolution to the nature and impact of Progressivism. What political historians call the early federal period, from the 1780's to 1820, turns out to have been not only a formative time for the political institutions of a new nation, but also a time when crucial transformations in American agriculture (with the increase in commercial transactions) and in American attitudes (on subjects as diverse as emotional expectations in the family or the importance of youth) began a more profound alteration of American society and culture.

Social history also brings to center stage developments in American (or other) history that have long been recognized but only tentatively treated because of lack of knowledge and the difficulty in meshing the examination of sweeping processes with a tidy, event-filled narrative. Thus, to take the leading example, social history propels a discussion of the nature and impact of the industrial revolution to its proper pivotal role in 19th-century American and West-European history.

In sum, the familiar parade of leaders and political institutions cannot be understood without reference to the findings and approaches of social history, and at the same time can no longer be seen as the only standard by which the past must be measured. And in this sense, in turn, the "basics" of survey

Continued on Page 16

Peter N. Stearns, Heinz Professor of History at Carnegie-Mellon University, is editor of the Journal of Social History *and chairman of the council on academic affairs of the College Board. This essay was developed from a talk presented in August at the University of California at Berkeley.*

BEST COPY AVAILABLE

Enlivening the Traditional Parade of History

Continued from Page 20

history teaching have been transformed.

It is important not to claim too much. Not all social-history topics, certainly not all of the detailed findings and debates, can be translated into secondary-school courses, in part because coverage of political developments must be retained. Social-history components will not be panaceas for classroom boredom or the social-studies-teacher blues. Nor, more fundamentally, can social history at any level resolve all the genuine problems anyone must have in trying to figure out what makes people and societies tick. But it can help. Social history has generated an enthusiasm in a discipline often regarded as hopelessly stagnant or conveniently unchanging during the past two decades. Some of this enthusiasm can now inspire a growing number of teachers and their charges.

Will we form better, more productive citizens as social history gains ground in the schools? It is not possible to prove that good social-studies teaching improves citizenship, much less that it creates more zealous workers. But a better understanding of how society functions has at least potential bearing on informed citizenship and responsible behavior in work and family life. It also provides the basis for an interest in social change, and some basis for assessing such change, after schooling has ended—in other words, an intellectual orientation that can enrich life.

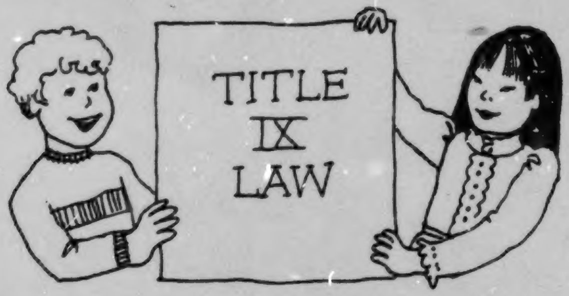
The social historian's proposition is simple. History teaching has demonstrably lost ground and fervor in the schools, even though it is often competently done. It has, not unrelatedly, failed in the main to keep pace with exciting developments in the discipline. Historians' ability to provide insight into complex societies has increased, even as social complexity has increased. It is time for social-studies educators to turn to the promising beginnings individual teachers have established and launch the difficult but rewarding process of bringing history up to date.

BEST COPY AVAILABLE

CHANGES:
TITLE IX

STUDENT ACTIVITY
Elementary/Primary

Title IX is a federal law.
It is a law for schools.



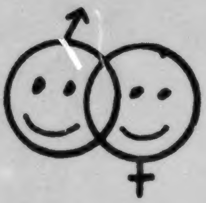
Title IX can help girls and boys be all they can in school.

Everyone should have an equal chance at school.

TALK ABOUT . . .
- What does "equal" mean?
- What do we mean by an equal chance?
- What would you like to be?
- Are there things you can do well?
- Are there things you would like to learn how to do?

- What do these words mean?

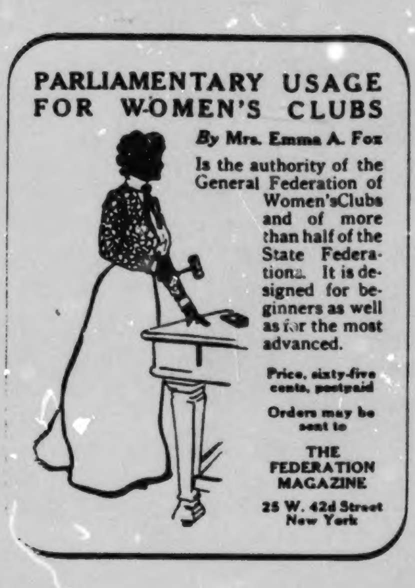
excluded	denied	discrimination
participation	subjected	benefits



- What is an "educational program or activity?"
- What does it mean to "receive Federal assistance?"
- Who does this law help?

SOURCE: Title IX Handbooks for Primary Grades, Rural Alternatives, Inc., Women's Educational Equity Act. 1983

Hallie Quinn Brown
1850 - 1949


PARLIAMENTARY USAGE FOR WOMEN'S CLUBS

By Mrs. Emma A. Fox

Is the authority of the General Federation of Women's Clubs and of more than half of the State Federations. It is designed for beginners as well as for the most advanced.

Price, sixty-five cents, postpaid

Orders may be sent to

THE FEDERATION MAGAZINE
25 W. 42d Street
New York

Hallie Quinn Brown, teacher, elocutionist, and women's leader, was born in Pittsburgh, PA, the fourth daughter and fifth of six children of Thomas Arthur Brown and Frances Jane (Scroggins) Brown. Brown was one of the children of Ann Brown, a Scottish plantation owner of Frederick County, MD, by her common-law husband, a slave whom she had made her overseer. His son Thomas purchased his freedom in 1834 at the age of twenty-five. Frances Scroggins, born in Winchester County, VA, had been freed by her grandfather, her white owner. At the time of Hallie's birth her father was a steward and express agent on riverboats traveling from Pittsburgh to New Orleans; he also owned considerable real estate in Pittsburgh before the Civil War. In 1864 he moved his family to Ontario, where the children attended school until 1870, when the family settled at Wilberforce, Ohio, so that Hallie and her younger brother could attend Wilberforce University. Hallie received the B.S. degree from Wilberforce in 1872 and, drawn by the need for teachers in the South during the Reconstruction period, went to Mississippi to teach. She declined reappointment at the request of her mother, who was concerned about the racial turmoil in the state. She taught in South Carolina, at a plantation school and later in the public schools of Columbia. She served as dean of Allen University in Columbia, returned to public school teaching in Ohio, during which time she also established a night school for adult migrants from the South. She later served as principal at Tuskegee Institute in Alabama, and then as professor of elocution at Wilberforce University.

Miss Brown had graduated in 1886 from the Chautauqua Lecture School, where she had undertaken summer studies. After her return to Ohio in 1887 she traveled extensively as a lecturer and elocutionist, travelling in Europe from 1894 to 1899 where she spent considerable time in England. Her lectures abroad were concerned primarily with Negro life in America, and her program also included Negro songs and folklore. In 1895 she helped form the first British Chautauqua at North Wales. A strong supporter of the Woman's Christian Temperance Union at home, Miss Brown lectured throughout England and Scotland for the British Women's Temperance Association; in 1895 she was a speaker at the convention of the World's W.C.T.U. held in London. She was also a representative of the United States at the International Congress of Women held in London in 1899. Twice she appeared before Queen Victoria. She continued her career as an elocutionist after her return to the United States, visiting every state except Maine and Vermont; her readings of the poems of Paul Laurence Dunbar won special praise. She was again appointed professor of elocution at Wilberforce (1900-03), and was active in the work of the African Methodist Episcopal Church. In 1900 she was the first woman to campaign - though unsuccessfully - for an office at its General Conference. Representing the Women's Parent Missionary Society of the A.M.E. Church she attended the World Conference on Missions in Edinburgh, Scotland, in 1910. While in England she recruited funds for Wilberforce University and secured the interest of Miss E. Julia Emery, a London philanthropist, who endowed a new dormitory for the college.

BEST COPY AVAILABLE

Hallie Q. Brown founded the Neighborhood Club in Wilberforce and was president of the Ohio State Federation of Colored Women's Clubs from 1905 to 1912. In 1893 her organization of Negro women at the national level brought into being the Colored Woman's League of Washington, D.C., a forerunner of the National Association of Colored Women; Miss Brown served as president from 1920 to 1924. During her presidency the preservation of the Washington home of Frederick Douglass and a scholarship fund to be used for the higher education of qualitied Negro girls were initiated. In her club work she supported the cause of woman suffrage, which she had first espoused while a student at Wilberforce after hearing a speech by Susan B. Anthony. During the 1920's she was vice-president of the Ohio Council of Republican Women and took part in the Harding presidential campaign; in 1924 she spoke at the Republican National Convention in Cleveland and was later director of Colored Women's Activities at the national campaign headquarters in Chicago.

Hallie Q. Brown was the author of several books, including Bits and Odds: A Choice Selection of Recitations (1880), First Lessons in Public Speaking (1920), and Homespun Heroines and Other Women of Distinction (1926). She died in her one hundredth year at her home in Wilberforce and was buried in the family plot in Massie's Creek Cemetery. A community house in St. Paul, Minn., and the Hallie Q. Brown Memorial Library of Central State University at Wilberforce perpetuate her name.

Source: Notable American Women: A Biographical Dictionary

THE NEGRO SPEAKS OF RIVERS*

I've known rivers:
I've known rivers ancient as the world and older than the flow of
human blood in human veins.

My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were young.
I built my hut near the Congo and it lulled me to sleep.
I looked upon the Nile and raised the pyramids above it.
I heard the singing of the Mississippi when Abe Lincoln went down
to New Orleans, and I've seen its muddy bosom turn
all golden in the sunset.

I've known rivers:
Ancient, dusky rivers.

My soul has grown deep like the rivers.

--Langston Hughes

MARY ANN SHADD CARY
1823 - 1893

Mary Ann Shadd Cary was born to free parents in Wilmington, Delaware, in 1823. At an early age she moved to West Chester, Pennsylvania, where she attended Price's Boarding School, which was operated by the Society of Friends.

Like many educated free black women of the antebellum period, Cary began her career as an educator. From 1839 to 1851 she taught school in Delaware, New Jersey, and Pennsylvania. In 1851 she migrated to Canada, joining thousands of Afro-Americans who had responded to the passage of the Fugitive Slave Act in 1850. Shortly after arriving in Canada, Cary was assisted by the American Missionary Association in opening a free, integrated school in Sandwich/Winsor.

Cary's most important contribution was her publication of the *Provincial Freeman*, an antebellum, antislavery, Canadian newspaper; she was the first black woman in North America to establish and edit a weekly newspaper. The *Provincial Freeman*, founded in 1853, provided a forum for topics which included anti-slavery, temperance, the role and status of women, and numerous other contemporary issues. The paper became a vital part of the lives of black Canadians and established an essential link to the abolitionist movement in the United States. After the failure of the *Provincial Freeman* in 1857, Cary edited *A Voice From Harper's Ferry* and contributed articles to the *Weekly Anglo African*, published in New York, In two publications, "Hints to the Colored People of the North," and "A Plea for Emigration," she advocated black self-help and provided descriptions of the improved conditions of life for blacks in Canada.

Cary successfully combined feminism, a career and motherhood. In 1856 she married Thomas F. Cary, a barber. She was widowed in 1860 and had one child to support. Martin Delany, a noted black colonizationist and abolitionist, secured employment for her as a recruiter of blacks for the Union Army.

After the Civil War, Cary moved to Washington, D.C. and enrolled in Howard University's newly established law school. She graduated in 1883 and was the only black woman in her class. She became involved in suffrage and temperance activities and continued to write articles which were frequently published in the *New National Era*. In 1872 she appeared before the House Judiciary Committee to appeal for universal suffrage, and in 1878 spoke at a convention sponsored by the National Woman's Suffrage Association.

A capable organizer, Cary helped develop local clubs in the District of Columbia, such as the Provincial Union and the Colored Women's Franchise Association, an organization which encouraged black women to enter business. Cary continued her struggle for women's rights until her death in 1893.

Source: *Black Women in America: Contributors to Our Heritage*

Minerva Font De Deane

Minerva Font De Deane touched many hearts, from all races and nationalities, poor and rich, children and elderly with her unique fellowship. As a civic leader in the Hispanic Community, she was during the sixties involved in the reorganization of the Council of Spanish Speaking Organizations and she was the first woman to lead the Puerto Rican Week Festival in Philadelphia.

As a teacher, a supervisor and as a leader in the Bilingual School Teachers Association she made a sizeable contribution to the Bilingual Program of the Philadelphia School District. She was a great educator, especially in the area of Puerto Rican Culture, the prototype of the Puerto Rican Woman. She felt a profound pride for her native country, especially her natal town, Santurce. Minerva symbolized the Puerto Rican Culture.

She was a civic leader admired for developing the well-being of her fellow human being. She founded the "Friendship" Choral Association, directed by her oldest son, Roberto. Minerva was the spirit for this association. The artistic presentations brought a piece of Puerto Rico to each location wherever this "Friendship" Choral Association sang, in and out of Philadelphia. She brought the Puerto Rican Culture to others at International House at City Hall, at Colleges and throughout the city and surrounding areas. She tried to create better understanding among people through the universal language of music and art.

She is remembered as an exemplary mother who, with her husband, Robert, raised and educated five children in an environment of bilingual culture. Her personality projected happiness, courage, dynamism and inspiration and she confronted life with calmness and optimism.

Her clear and articulate voice, through the radio station WTEL, was heard every Monday morning on her pleasant program "Friendship", with the theme song In My Old San Juan, and was listened to by everyone. Minerva was a distinguished Puerto Rican woman, remembered for the civic, educational and cultural work she accomplished. She will be an inspiration that guides all to the road of goodness and services to humanity.

Source: La Actualidad

Katharine Drexel (Mother Mary Katharine)
1858-1955

Long before civil rights became a national movement, a wealthy Philadelphia heiress dedicated her life and her fortune to the cause of bettering the lives of Native Americans and Blacks. The religious congregation she founded continues today the service of its membership in the Black and Native American communities of the United States--in inner cities, in rural areas, and on Indian reservations--promoting and supporting their leadership and self-determination.

Mother Mary Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, was born Catherine Mary Drexel in Philadelphia on November 26, 1858, the second daughter of Francis Anthony Drexel (a prominent Philadelphia banker and one-time partner of J. Pierpont Morgan) and Hannah Longstreth Drexel. Her mother died shortly after her birth and her father later married Emma Bouvier. A third daughter was born of this marriage. Catherine and her two sisters enjoyed all the advantages of the children of the rich and eventually made their debuts into the ranks of Philadelphia society.

From the home missionaries who visited the Drexel home and her visits to the West, Catherine learned of the injustices suffered by the original inhabitants of this country and began to devote her interest and resources to their cause. She extended her concern to the need for education among the Black population to escape the hardships and economic bondage that succeeded emancipation.

During the lifetime of their parents, the daughters imbibed from them a consciousness of the obligations of the privileged. They continued after their father's death to reach out to those less fortunate than they by supporting the work of Catholic missionaires. For Catherine, however, the sharing of her wealth was not enough and through the counsel of Bishop James O'Connor of Omaha, she became a missionary herself. After training with the Sisters of Mercy in Pittsburgh and, pronouncing her vows on February 12, 1891, she became Mother Mary Katharine and established the Congregation of the Sisters of the Blessed Sacrament dedicated to service in the Black and Native American communities.

From the Motherhouse, St. Elizabeth Convent, Bensalem, Pennsylvania, Mother Mary Katharine, a dynamic administrator, for some forty-four years went forth, establishing missions and schools for Black and Indian peoples. The institutions founded in her lifetime at sixty-five different centers in some twenty states stretched across the United States from New York to California and from Massachusetts to Texas. They included Xavier University of Louisiana, boarding elementary and high schools among the Navajo, Pueblo, and Sioux Indians, as well as elementary and high schools in cities of the North, South, Midwest, and Far West. Also founded were centers for social service and religious instruction.

In 1935 Mother Mary Katharine suffered a heart attack which forced her to relinquish her active leadership. The remaining twenty years of her life was passed in prayerful retirement until her death March 3, 1955, at the age of 96. Her legacy is the example of a life of total self-giving for the spiritual, material, and intellectual needs of the poor of the Black and Native American peoples.

Source: Sisters of the Blessed Sacrament

Jessie Redmon Fauset
1882-1961

During the 1920s a group of Black people who were called the "Talented Tenth" by W.E.B. DuBois were drawn to New York and settled in the uptown mecca called Harlem. Black people at that time were a tenth of the American population so it was fitting that this group of actors, writers, musicians, poets, politicans and other intellectuals were so designated. Such extraordinary people as DuBois, Duke Ellington, Zora Neale Hurston, Langston Hughes, Claude McKay, Paul Robeson, Countee Cullen and Charles Johnson were part of the era known as the "Harlem Renaissance."

One of those who migrated to New York during this exciting decade was a young woman from an old Philadelphia family named Jessie Redmon Fauset. This novelist, poet, editor and teacher was the seventh child and fifth daughter of Anna and Redmon Fauset. Her father was a minister in the African Methodist Episcopal church whose forebears had lived in Philadelphia since the 1700s. After Jessie graduated from the Philadephia High School for Girls, her father's influence plus her superior academic abilities won her admission to Cornell University. There she was elected to Phi Beta Kappa, possibly the first Black woman to receive that honor and the first Black at Cornell. She graduated in 1905, pursued studies in French at the University of Pennsylvania, receiving a MA in 1919.

Jessie's own life explains why her writing was once labeled "hopelessly genteel melodrama." She was reared in a "very conservative, very religious household," by her own description. As a child she was permitted to read only the family Bible and Dante's Inferno. Her essays thus described characters groomed in middle-class traditions. Her experiences also caused her to develop a burning social conscience and a passionate anger at the lives most Blacks had to lead. She was not allowed to live in the dormitory at Cornell and had been rejected by Bryn Mawr because of her color. After college she couldn't find a job in Philadelphia for the same reason.

She taught French and Latin in Washington for 14 years while studying French at the Sorbonne each summer. Her occasional articles and book reviews were published in The Crisis, the journal of the NAACP edited by W.E.B. DuBois. As literary editor of The Crisis she was able to showcase the work of young writers and is credited with discovering Langston Hughes. Her influence enabled female authors of the Harlem Renaissance to be published in the progressive children's magazine, The Brownies' Book, also edited by DuBois.

When her novel There is Confusion was published in 1924 a diverse but distinguished gathering at the Civic Club in New York City included Eugene O'Neill, H. L. Mencken, Alain Locke, Gwendolyn Bennett, Nona Gale, Cullen and Hughes as well as representatives of the major publishing houses. Her other works include Plum Bun (1929), Chinaberry Tree (1931) and Comedy: American Style (1934).

Jessie Fauset taught French in a New York City High School from 1927 to 1944. She had married Herbert E. Harris in 1929 and moved to Montclair, NJ while continuing to teach in New York. In 1949 she was a visiting professor at Hampton Institute in Virginia. She died in Philadelphia in 1961.

Source: Notable American Women: The Modern Period and The Philadelphia Inquirer Magazine

Mary Harris "Mother" Jones
1830-1930

Mary Harris Jones, better known as "Mother" Jones, was not a Pennsylvanian but she had a major impact on Pennsylvania labor history. She was one of the most colorful and effective women in the turn-of-the-century labor movement. Her short stature, blue eyes and white hair gave her a docile grandmotherly appearance but she was a firebrand of the labor movement. She was an organizer of strikes, marches and other protest activities which involved men, women and children. She can be credited for many of the changes in labor laws.

Mary Harris Jones came to America from Cork, Ireland when she was ten years old. Her life was one of hardship and tragedy. She had worked in many Chicago sweatshops to help support her family before her husband and four children all died in the yellow fever epidemic in 1867. She decided then that the coalminers and workers everywhere were her children and thus acquired the name Mother Jones. Her husband had been an official of the Knights of Labor and she began attending their meetings when her dressmaking shop and all she owned was destroyed in the Great Chicago Fire of 1871 and the Depression of 1873 prevented her from finding work.

She began organizing for the Knights of Labor and later for the United Mine Workers. Some of the major strikes she organized were of railroad workers against the Baltimore and Ohio Railroad in 1877 and miners in West Virginia in 1911 and in Colorado in 1914. She kept up morale by moving in with strikers' families, cared for the sick and injured, helped bury the dead and kept the men out of saloons. She was arrested many times and was sentenced to twenty years in prison in West Virginia but was released by the governor. Her motto was, "Pray for the dead, and fight like hell for the living."

When women in Greensburg, Pennsylvania were arrested for taunting the scabs who replaced their striking husbands, Mother Jones encouraged them to sing in their prison cells twenty-four hours a day. After five days of keeping the whole town awake, the judge ordered their release. Mother Jones advised women "No matter what your fight, don't be ladylike," yet she disapproved of violence. After the machine-gun massacre of striking miners by the Colorado National Guard, Mother Jones' public speaking around the country led President Woodrow Wilson to intervene, resulting in the first employment grievance procedures.

Mother Jones came to Philadelphia in 1903 to help striking textile workers in a mill in the Kensington section of the city. Appalled at the sight of thousands of children working in the mill -- many with injuries from the mill machinery, she decided to organize a march with the children to the summer home or President Theodore Roosevelt in New York. Leaving Philadelphia on July 4, 1903, the group raised money for the strikers, elicited sympathy from the public and offers of housing along the way. Although she did not see the President Mother Jones did awaken the conscience of the nation to the crime of child labor. Shortly afterward the Pennsylvania legislature passed a child labor law which barred children under 14 from working in factories.

Source: Woman's Almanac, Philadelphia Inquirer, Pennsylvania Teacher

Mary Elizabeth Clyens Lease
1850 - 1933

Mary Elizabeth Clyens Lease, Populist orator, was born in Ridgway, Elk County, PA, the third of four daughters and sixth of eight children of Joseph P. and Mary Elizabeth (Murray) Clyens. When her father died in Andersonville prison during the Civil War (Aug. 17, 1864), friends of the family provided for her continued education. Following graduation in 1868, she taught school in neighboring areas for two years.

She moved to Kansas in 1870, to accept a position as teacher and in 1873, she was married to Charles L. Lease, a local pharmacist. For ten years the young couple struggled to succeed in farming, and their four children were born during this period.

Mrs. Lease participated actively in Wichita civic and social affairs, formed the Hypatia Society, a women's group for discussion of current issues and in 1885 she embarked on her first public speaking tour to raise funds for the recently founded Irish National League. Mrs. Lease readily espoused the growing spirit of revolt among the mortgage-ridden Kansas farmers. In 1885 she addressed the state convention of the farmer-supported Union Labor party and quickly gaining influence in the party. She stumped for the state central committee and edited the Union Labor Press during the campaign of 1888, declining a county nomination as superintendent of schools. Her sympathies led her also into the Farmers' Alliance and the Knights of Labor. In 1889 she joined E. S. Moore in founding a labor paper, the Colorado Workman, and in 1891 was elected master workman (president) of "one of the largest Local Assemblies" of the Knights in Kansas.

Mary Elizabeth Lease reached the peak of her public career during the period 1890 to 1894 as a tempestuous and controversial speaker for the Farmers' Alliance and the People's (Populist) party. Her magic was in her voice-deep, resonant, and powerful. Her extemporaneous speaking style was charismatic and hypnotic. In 1890 she stumped the state of Kansas for the farmers' movement, giving over 160 speeches; in 1891 she carried her campaign into Missouri, the Far West, and the South. At the St. Louis Populist convention of February 1892 she was appointed to the committee that launched the party onto the national political scene. At its nominating convention in July she seconded the name of Gen. James B. Weaver for president and that fall campaigned with Weaver in the West and South.

When a Populist regime took office in 1893, Mrs. Lease was appointed president of the Kansas State Board of Charities. She soon quarreled, however, with Gov. Lorenzo D. Lewelling and was removed in 1894; her ensuing legal battle to secure restitution lasted for over thirty years.

In the 1896 presidential campaign she supported William McKinley. During the early years of the twentieth century she supported Theodore Roosevelt-style progressivism along with woman suffrage and prohibition.

After 1896, she did some lecturing, but her interest turned toward her family and domestic difficulties. She filed a petition for bankruptcy in 1901 and was divorced a year later. For the next thirty-one years she lived quietly with her son Ben in Brooklyn and for a short time with her daughter Louise, lectured occasionally for the adult education program of the New York City Board of Education, and served as president of the National Society for Birth Control. She died in 1933 in New York, and was buried in Long Island.

Source: Notable American Women: A Biographical [illegible]nary

Mary Edmonia Lewis
1845-?

Sculptor Mary Edmonia Lewis was born near Albany, New York in 1845, to a Black father and an Indian mother. Both parents died when Lewis was a child and she was raised by the Chippewa Indians, who gave her the name Wildfire. From 1859 to 1862 Lewis attended Oberlin College. She went to Boston in 1862 and began a career as a sculptor.

As a child, Lewis was preoccupied with the creation of art works, but it was her discovery of a statue of Benjamin Franklin in a local Boston park which moved her to study sculpting. William Lloyd Garrison, abolitionist and editor of the Liberator, recognized Lewis' talent and introduced her to Edward Brackett, a prominent Boston sculptor. Under his direction Lewis continued her artistic development.

Lewis' art was characterized by themes from literature and black history. Her first work, a medallion, commemorated Civil War hero John Brown. In 1864 Lewis made a bust of Colonel Robert Gould Shaw, who had been killed in action while commanding the first regiment of Black troops to be called into the Union service. The bust was exhibited at a Boston fair for the benefit of the Soldier's Aid Fund and was so popular that Lewis sold one hundred copies of it. With proceeds from these sales, Lewis travelled to Europe to continue her studies.

Arriving first in Florence, Lewis later went to Rome to study under American sculptor Harriet Hosmer. Like Hosmer and others, Lewis worked in the prevailing revivalist Neoclassical style, made popular by premier American sculptor Hiram Powers. Lewis completed several commissioned works including Indian groups inspired by Longfellow's "Hiawatha." Her most important early work, completed in 1868 in honor of William Lloyd Garrison, was entitled "Forever Free" and depicts two slaves overcome with emotion after receiving the news of emancipation. Other works include "Hagar in the Wilderness," "Hygeia," and "The Death of Cleopatra." Her portrait busts include representations of numerous historical figures such as Abraham Lincoln, John Brown and William Lloyd Garrison.

At the height of her career, Lewis had many American patrons and employed nine male helpers. Although her popularity declined with the passing of the neoclassical period, her work is recongized today for its technical skill and expressive quality.

Her work was exhibited in Philadelphia in 1876 at the Centennial Exposition. Her large marble version of "The Death of Cleopatra" attracted the most attention and her popular success as a result led to orders from wealthy Americans, including General Ulyses S. Grant. Pope Puis IX visited her studio and blessed the work upon which she was then engaged. She was reported to have been living in Rome but no record of her death has yet been found.

Source: Black Women in History: Contributors to Our Heritage and Notable American Women: A Biographical Dictionary.

MILLER, Frieda Segelke, April 16, 1889–July 21, 1973. State and federal official, labor reformer.

Frieda Miller, second director of the Women's Bureau of the United States Department of Labor, was born in La Crosse, Wis., the older of two daughters of Erna (Segelke) and James Gordon Miller, a lawyer. Both her father, who was born in Germany, and her mother, born in La Crosse, were members of a close-knit German community. After her mother died suddenly when Frieda was five, her father sent his daughters to live with their maternal grandparents, Augusta and Charles F. Segelke, who directed Segelke, Kohlhaus, and Company, a large manufacturing firm. Miller's interest in labor began at her grandfather's factory where skilled artisans with long service records were loyal to their employer. Her early environment shaped her gradualist approach to labor questions, an approach which looked to law and mediation to settle disputes between worker and employer.

When she was thirteen, her grandfather disappeared in a boating accident and two months later her father died. Her grandmother and an aunt raised her to maturity.

Miller attended the La Crosse public schools and graduated from Milwaukee-Downer College in 1911 with an A.B. in liberal arts. She studied labor economics and political science from 1911 to 1915 at the University of Chicago, completing all doctoral requirements but a dissertation. Tired of being a student, she sought the security of paid employment, and began her work in labor relations in 1916 as a research assistant in the department of social economy at Bryn Mawr College. She left the college in 1917 to work as executive secretary of the Philadelphia Women's Trade Union League (WTUL) and represented the League in 1920 on the administrative committee that set up the Bryn Mawr Summer School for Women Workers in Industry.

Frieda Miller's lifelong companionship with Pauline Newman, then an organizer for the WTUL, began in Philadelphia. They resigned from League work in 1923 to travel together to Europe for the Third International Congress of Working Women. Miller then went to Germany where she adopted a daughter, Elisabeth (b. 1923). Returning with the baby to New York City in 1924 to share a home and child care with Pauline Newman, who became a representative of the International Ladies' Garment Workers' Union (ILGWU), she duplicated in her adult life the female home environment which she had known in childhood.

In New York Miller found work as a factory inspector for the Joint Board of Sanitary Control of the ILGWU. Encountering dirty and unsafe conditions in many factories, she had difficulty in securing employers' agreements to improve them. In 1926 she completed a well-received study for the State Charities Aid Association, recommending changes in the housing of elderly residents on Welfare and Staten Islands, which led to work the following year as a research investigator for the New York Welfare Council.

Miller became friendly with FRANCES PERKINS, then industrial commissioner of New York, who in 1929 appointed her head of the state labor department's Division of Women in Industry. When New York passed a minimum wage law in 1933, Frieda Miller directed studies to determine fair wages for women in industries and set up boards to secure the compliance of employers; she continued throughout her years in the department to focus on securing higher wages for women workers.

Miller's activities expanded when in 1936, through Perkins's influence, she became one of the first United States delegates to the League of Nations' International Labor Organization (ILO), a permanent world body for the improvement of labor standards. Appointed by President Franklin D. Roosevelt to attend the ILO's 1936 Inter-American Regional Conference in Santiago, Chile, and other ILO Conferences, she also served on the ILO Advisory Committee on Women Workers and was the first woman elected to the organization's executive board. Her international work brought publicity and prestige to her state office work.

In 1938 Gov. Herbert H. Lehman appointed her to fulfill the unexpired term of Elmer F. Andrews as the state's industrial commissioner. New York was the second state to inaugurate a state unemployment insurance act and payments under the act had recently begun. It was Miller's task to organize a system for implementation and to secure compliance from employers. Under her administration the Labor Department collected unemployment insurance taxes from 300,000 employers and paid benefits to 3,000,000 unemployed workers. Her major emphasis, however, was on reemployment, and she revamped the New York State Employment Service, increasing job placement by 50 percent within a year. Resigning in 1942 after the election of a Republican governor, Miller became special assistant on labor to United States Ambassador to Great Britain John G. Winant.

Source: Notable American Women: The Modern Period

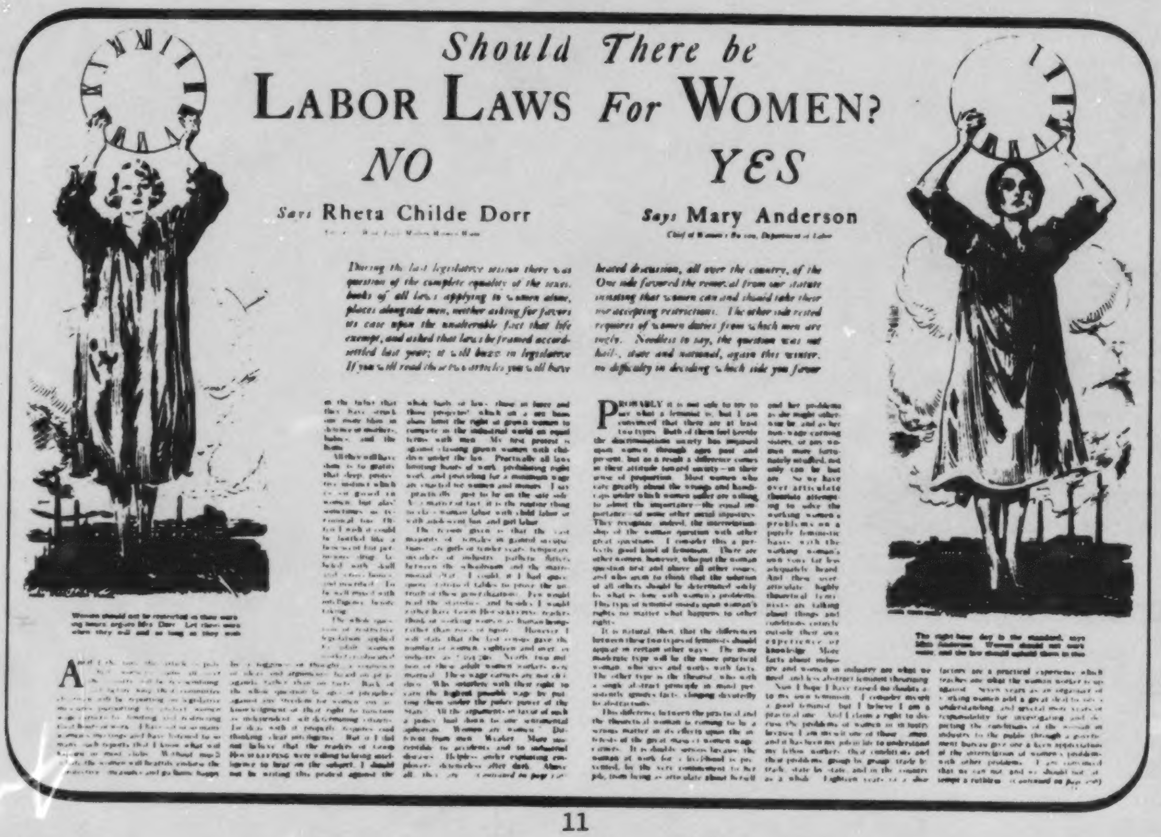
BEST COPY AVAILABLE

In 1944 Frieda Miller was the choice of Secretary of Labor Frances Perkins to succeed **MARY ANDERSON** as director of the federal Women's Bureau. Miller's major focus as director was on the problems of the postwar reemployment of women. To this end she initiated a survey of 13,000 women workers in war industries to determine their peacetime skills and goals. Foreseeing that women would return to low wages in clerical and service industries, she also directed the Bureau to examine postwar job opportunities for women.

In 1945 Miller created the Labor Advisory Committee of the Women's Bureau, for the first time inviting trade union women to come to the Bureau. Until 1950 representatives of fifteen unions met at the Bureau every month, bringing their labor problems and raising issues of importance to women workers. After the war, many women workers were laid off and separate job categories and different pay levels for men and women once again came into effect. In response, Miller organized in 1946 a series of conferences of union leaders and representatives of national women's groups to discuss postwar employment problems and develop a reconversion blueprint to secure equal opportunity and equal pay. One such conference developed model standards for union contracts.

Throughout her tenure at the Women's Bureau, Miller continued her emphasis on equal pay and equal access to jobs for women. She testified before Congress for the proposed Equal Pay Act of 1945–46 and, although she opposed the Equal Rights Amendment as a threat to laws protecting women in industry, she shifted the emphasis of the Bureau away from protective legislation toward issues of equality in the workplace.

Frieda Miller resigned from the Women's Bureau in 1952 at the request of the incoming Republican administration but continued her work for the ILO, visiting countries in the Far East and South America in 1955 and 1956 to investigate and report on the changing economic status of women laborers. Remaining active in her seventies, she served in the 1960s as a representative at the United Nations (UN) for the International Union for Child Welfare and conducted an international child welfare survey. Miller left the UN in 1967 and moved in 1969 to the Mary Manning Walsh Home in New York City, where she died of pneumonia in 1973. She was, as Frances Perkins described her, a practical administrator who understood the economic problems of both employers and employees. Thousands of women workers in New York and throughout the country benefited from her efforts on their behalf.



Should There be

LABOR LAWS *For* WOMEN?

NO

Says **Rheta Childe Dorr**

YES

Says **Mary Anderson**

Chief of Women's Bureau, Department of Labor

During the last legislative session there was heated discussion, all over the country, of the question of the complete equality of the sexes. One side favored the removal from our statute books of all laws applying to women alone, insisting that women can and should take their places alongside men, neither asking for favors nor accepting restrictions. The other side rested its case upon the unalterable fact that life requires of women duties from which men are exempt, and asked that laws be framed accordingly. Needless to say, the question was not settled last year; it will buzz in legislative halls, state and national, again this winter. If you will read these two articles you will have no difficulty in deciding which side you favor

Madame Montour
1684-1752

Madame Montour, interpreter and Indian agent for the colonies of New York and Pennsylvania, spent most of her life among the Indians and was presumably of French and Indian descent. One observer reported that she had been well received by Philadelphia gentlewomen while on a treaty mission to that city.

She herself said in 1744, according to Witham Marshe, "that she was born in Canada, whereof her father (who was a French gentleman) had been Governor"; and tradition would have her the daughter of Count Frontenac by an Indian woman. Madame Montour's first husband, to further complicate the story, was reportedly a Seneca named Roland Montour. But his surname may have been merely a coincidence, or he may possibly have taken the Montour name from her, rather than she from him; in comtemporary records she is simply Mrs. or Madame Montour.

Whatever her background, she was a woman of great force of character. She first entered the service of the English colonies in 1711, when she acted as interpreter between the Governor and chiefs of the Iroquois, or Five Nations. She was then married to Carandowana, or Big Tree, an Oneida chief. In 1712 Madame Montour and her husband accompanied Col. Peter Schuyler of Albany on a mission to Onondaga (Syracuse, N.Y.), capital of the Iroquois Confederacy, seeking to dissuade the Five Nations from joing the Tuscaroras in the war against North Carolina. It was arranged that she should thereafter receive a man's pay from each of "the four independent Companies posted in this Province (New York)." So important did the French regard Madame Montour's influence in preserving the entente between the English colonies and the Iroquois that the governor of Canada repeatedly sought to draw her over to the French side, offering her higher compensation.

In 1727 and again in 1728 Madame Montour was "Interpretress" at a conference in Philadelphia between the Iroquois and Governor Patrick Gordon of Pennsylvania. She attended a similar conference at Philadelphia in 1734 and was present unofficially at another in Lancaster in 1744. Meanwhile her husband had been killed in the Catawba War in 1729. After 1727 she made her home in Pennsylvania, on the West Branch of the Susquehanna River at Otstonwakin (later Montoursville). She subsequently (about 1743) moved to an island in the Susquehanna at Shamokin (Sunbury) and thence to western Pennsylvania. Although late in life she became blind, she retained enough vigor to make the sixty-mile journey from Logstown (near present-day Pittsburgh) to Venango (Franklin) - her son Andrew on foot leading her horse - in two days. She died about 1752. Andrew Montour (Sattelihu), her son, after serving the Pennsylvania authorities as an interpreter, was granted a large tract of land near Carlisle. During the French and Indian War he commanded a company of Indians in the English service, rising to the rank of major. Pennsylvania has honored Madame Montour and her son by naming a county after them, and a town and a mountain also bear their name.

Source: Notable American Women: A Biographical Dictionary

GERTRUDE BUSTILL MOSSELL
1857 - 1948

Author, journalist and organizer Gertrude Bustill Mossell was born in Philadelphia, Pennsylvania. Raised in a religious environment, Mossell attended Robert Vaux Grammar School. She began a career as an educator and taught school for seven years in Camden, New Jersey, and Philadelphia, Pennsylvania.

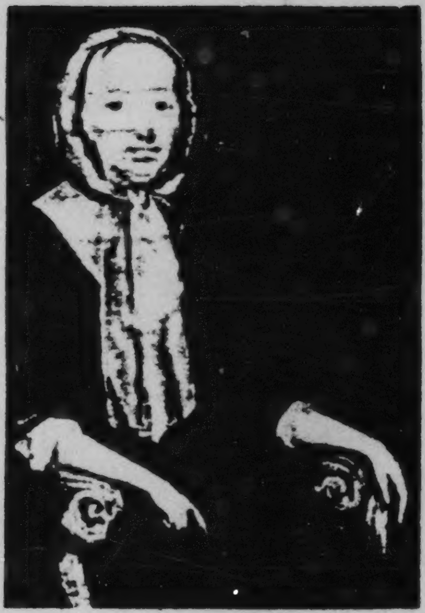
Mossell's creativity as a writer was recognized when she was only sixteen, when she published her first article in the A.M.E. Chirstian Recorder. She continued to write and publish in the Recorder and the Standard Echo. After marriage to Dr. Nathan F. Mossell in 1880, she devoted herself entirely to writing. Mossell served as editor of the "Women's Department" of the New York Age and wrote articles for the Indianapolis World, and for several Philadelphia newspapers: The Inquirer, The Press, and The Times. She and her husband co-edited the Lincoln University Alumni Magazine. In 1885 she edited the women's column in T. Thomas Fortune's New York Freeman. One article, entitled "Woman Suffrage," encouraged blacks to read woman suffrage literature and to disregard anti-woman suffrage propaganda.

One of the most accomplished black authors of the late nineteenth century, Mossell wrote The Work of the Afro-American Woman, her most outstanding work which was published in 1894. The book received praise from the black and white press and sold more than one thousand copies in its first printing. In the book Mossell provided a much needed overview of the history of black women's accomplishments. She identified exceptional black women in the professions, described their activities and showed the impact of social conditions on their efforts to enter their chosen fields. The book illustrated Mossell's belief that the black press should use its influence to obtain equity for the black community in general and for the black woman in particular.

In addition to a career as a journalist and author, Mossell was active in social service organizations established to aid the black community. She served as President of Social Service for the Frederick Douglass Hospital, founded the Bustill Family Association, served as a member of the Board of Managers for the Philadelphia YWCA, and worked with the Sojourner Truth Suffrage League. In her writing and community service Mossell directed the attention of women to the development of their potential in the professions, and urged them to use their power to effect social reform.

Source: Black Women in America: Contributors to Our Heritage

Hannah Callowhill Penn
1671-1726



Hannah Callowhill Penn, the second wife of William Penn, provided the leadership necessary for the early development of the Colony of Pennsylvania. Her excellent diplomatic and business skills were revealed throughout her husband's life and especially during his trip abroad. After his illness and death, for fourteen years she was the absolute proprietor of a crown grant which stretched west of the Delaware River between New York and Maryland.

Born in Bristol, England, the sixth child of nine, Hannah was familiar with her father's business in overseas trade. Watching her Quaker parents, Thomas Callowhill and Hannah Hollister, she learned how to market, gauge the value of money and keep accounts. At twenty-four years of age, Hannah's good business sense was viewed by fifty-four-year-old widower, William Penn, as one of the many qualities necessary in a woman to accompany him to America and to be a stepmother to his three youngsters. They were married and set out with his children on a three-month trip to the New World, arriving in December 1699.

John, the first son of Hannah and William, was born in Philadelphia, a town of 1,000 houses and 5,000 people, in 1700. In the spring the Penn family moved up the Delaware to Pennsbury Manor in Bucks County. During that time Hannah came to know Penn's associates in the provincial government and gained their respect by her common sense, prudence, and dignity. Though she became aware of the economic problems and developing factionalism in the young province, she was concerned primarily with managing the farm at Pennsbury in Bucks County while her husband was engaged in the business of government. She oversaw weaving, growing, harvesting and preserving food, brewing medicine, beer and ale, making marigold wine and mead, as well as taking charge of the servants' conduct and manners. Her role became more social when they moved into the city in winter. Penn had hoped to settle permanently in the province, but political and financial problems that arose in England required them to return.

In the years following Hannah saw her husband pressured by debts and imprisoned, and watched him grow disillusioned with his contentious Assembly and eventually realize that William, Jr., his eldest son by his first marriage, was unsuitable as the future heir to the proprietorship and province of Pennsylvania. She was in full accord when Penn, as a result, in 1703 initiated his first proposal to surrender the government of his province to the Crown for a cash settlement, while retaining title to the land, and when, in order to pay off his debts, he arranged to mortgage the land to English Quaker trustees.

When a stroke in 1712 left Penn unable to speak, Hannah assumed the role of proprietor of Penn's Woods until her death fourteen years later. James Logan and she worked together to protect her husband's lands and discouraged the movement of the Maryland boundary ten miles north to Philadelphia. Hannah Penn's budgetary administration of the colony, her ability to deal with the early political problems encountered and her effective management of the dioplomatic and political operations of the colony made her a valuable contributor to the early growth of Pennsylvania.

Source: Our Hidden Hertiage: Pennsylvania Women in History and Notable American Women: A Biographical Dictionary

Frances Perkins
1880 - 1965

Frances Perkins was born in Boston, Massachusetts, the oldest of two daughters of Frederick W. and Susan (Bean) Perkins. She grew up in a comfortable middle-class household of devoted Congregationalists. As the first female cabinet member in the nation's history she brought to her position as secretary of labor three decades of commitment to social reform. Of Franklin D. Roosevelt's original cabinet appointments only she and Harold L. Ickes endured from 1933 to 1945.

Perkins received her early education in Worcester, graduating from the Worcester Classical High School (an overwhelmingly male institution) and from Mount Holyoke College in South Hadley in 1902. It was there that she encountered the influences that caused her to become a leading champion of the nation's working class. She began doing volunteer work with various social organizations in Worcester before taking a job in Lake Forest, Illinois. She began to spend her free time at Jane Addams' Hull House where she lived and worked among immigrant women.

In 1907 she came to Philadelphia and served for two years as general secretary of the Philadelphia Research and Protective Association. She took graduate courses in economics and sociology at the University of Pennsylvania and for a while was a member of the Socialist party. In the election of 1912, however, she supported Woodrow Wilson, the Democratic candidate rather than the Socialists' Eugene V. Debs.

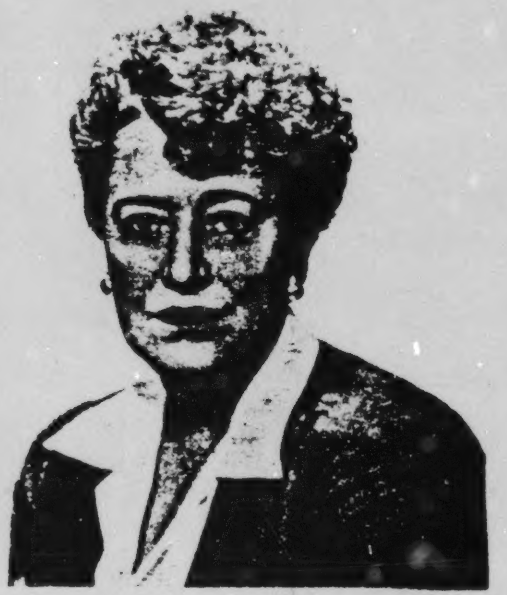
After witnessing the needless deaths of 146 women in New York City's 1911 Triangle Shirtwaist Company fire, Perkins devoted herself to lobbying for laws to protect workers. She took her cause to the state capitol at Albany, where she became a protege of Governors Al Smith and Franklin Roosevelt. When President-Elect Roosevelt began forming a team to guide the nation out of Depression, he quickly decided upon Perkins to head the Department of Labor. She became, in 1933, the first woman in a president's cabinet. Laws establishing Social Security, minimum wages, maximum hours, and labor's right to organize were helped along by Perkins.

As one of the two Cabinet members who remained in Roosevelt's administration until his death, Perkins was often a lonely figure. Labor distrusted her because she was not one of their own. Right-wingers sought her impeachment over her reluctance to deport a leftist labor leader. Labor leaders did respect her, however, for developing the Department of Labor into an effective instrument of government - one that promoted the welfare of wage earners.

Following Roosevelt's death, Perkins served briefly under Harry S. Truman, resigning in July, 1945. She returned to join the Civil Service Commission and remained until 1953. She was affiliated with Cornell University's School of Industrial and Labor Relations until her death in May, 1965.

Source: Woman's Almanac and Notable American Women: The Modern Period

Mary Roberts Rinehart
1876-1958



Mary Roberts Rinehart, best-selling author of crime novels, was born in Allegheny, PA, the older of two daughters of Cornelia (Grilleland) and Thomas Beveridge Roberts. Mary Roberts's "abiding sense of sin" and her feeling that danger lurked in the midst of happiness became components of her work, especially her crime novels.

When a woman doctor moved into their neighborhood, Roberts envied the bag and buggy, symbols of a status few women possessed. After she graduated from Allegheny High School at sixteen, however, her desire to go to medical school had to be postponed because of her youth and poverty. She enrolled at the Pittsburgh Training School for Nurses, where she faced a new world of industrial poverty and violence. The experience left her with "a terrible and often devastating pity and compassion" for the victims of society.

Roberts graduated in 1896, the year after her father's suicide, which deepened her sense of tragedy. In April 1896 she married Stanley M. Rinehart, a young surgeon. Three sons, Stanley, Jr., Alan, and Frederick, were born during the next five years and she became "an almost excessively devoted" mother. In 1903 when the family's security was threatened by stock market losses, she sat down at a rickety card table and within a year had sold forty-five stories. Her first published book was The Circular Staircase (1908). Rinehart produced sixty more books but consistently reiterated the primacy of her family over her writing.

She served as a European correspondent in 1915 during World War I, toured camps in the United States as a representative of the secretary of war, and returned to Paris to report the armistice. The Amazing Interlude (1917) and Dangerous Days (1919) had heroines who fulfilled woman's true task -- as Rinehart saw it -- service. In Bab: A Sub-Deb (1917) a teenager, "tired of being told that the defense of our Dear Country is a masculine matter," breaks up an espionage ring to show the value of women in wartime.

Spending summers on a Wyoming ranch, Mary Rinehart became concerned about the plight of the Blackfeet Indians and used her influence to raise money for them, even threatening an expose in the Saturday Evening Post. In 1921 her husband resigned his post with the Veterans Bureau in Washingtion, D.C. in order to manage her business affairs. Rinehart had become a late convert to the cause of woman suffrage, convinced by arguments of economic equality. She wrote many pieces for magazines about the so-called New Woman, but concluded that the world had changed more than women and the old roles were hard to fit into a new setting.

Rinehart wrote several plays, among them the very successful The Bat (1920), coauthored with Avery Hopwood. A revival of The Bat, with Zasu Pitts, was filmed for television in 1953 after the play closed, and three movie versions were made; the last in 1959, starred Agnes Moorehead.

After her hsuband's death in 1932 Rinehart moved to New York City, In 1937 she covered the coronation of George VI, and during World War II she served as an air raid warden. Ill health, serious accidents, several operations, and tragic scalding death of her mother intensified her feeling that life offered no security. She finally became an Episcopalian, not so much because she believed in God but because she "was afraid He might exist and must be placated." After surgery for breast cancer, Rinehart courageously published her story, in the hope that it would help frightened women ("I Had Cancer," Ladies' Home Jour., July 1947). When she died in her sleep in New York in 1958 she left the manuscript of a personal memoir of her girlhood entitled "To My Sons."

Mary Roberts Rinehart was said to have been on the best-seller lists longer and more often than any other American author. The heroines of her stories are interesting women for whom murder and war are synonyms for liberation. Violence jolted the hidebound spinster and repressed maiden into action and responsibility. Rinehart believed that women got rather more done than men although they never took themselves so seriously.

The happy endings in her stories were required by her conviction that optimism is central to American life, by her refusal to depress her children, and by her editors' demands. "I am frankly a story teller," she said in 1917. "Some day I may be a novelist." When her sons founded their own publishing firm, Rinehart felt she "owed them a best seller" every year, and so the serious work she hoped to accomplish was left undone. But the power of her writing was such that after The Man in Lower Ten (1909) was published, railroad passengers avoided that bunk for years, and she had fan letters from readers as diverse as Theodore Roosevelt and Gertrude Stein.

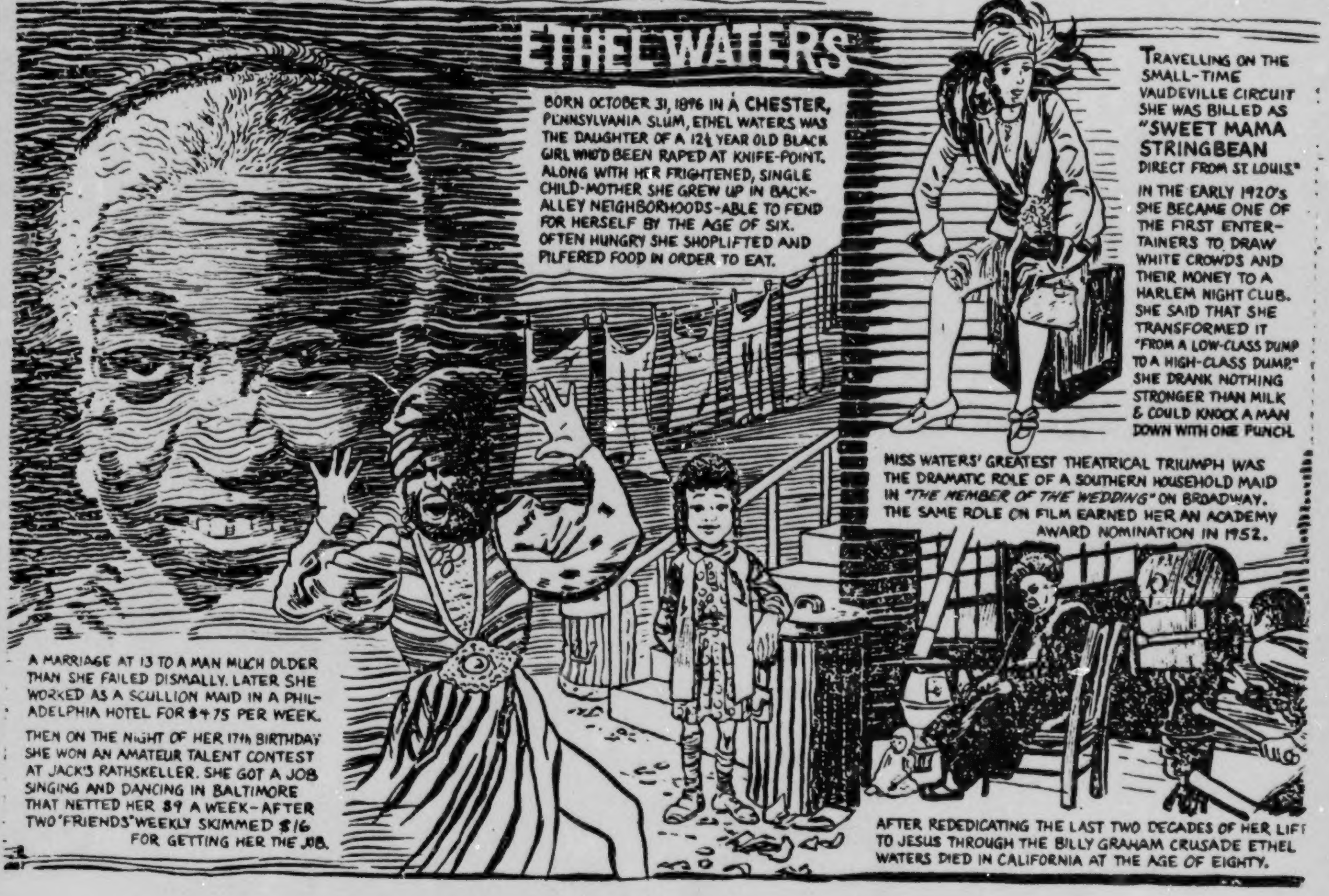
Source: Notable American Women: The Modern Period

Pennsylvania Profiles

by Patrick M. Reynolds

Profiles Books

The new third volume of Pennsylvania Profiles entitled "Weird Things and other Oddities" now is available for $3.46 postpaid. The complete set of Pa. Profiles Volumes I, II and III available for $6.95. Make check or money order payable to Pennsylvania Profiles and ma Editorial Secretary, Patriot-News Co., P.O. Box 2265, Harrisburg, Pa. 17105



ETHEL WATERS

BORN OCTOBER 31, 1896 IN A CHESTER, PENNSYLVANIA SLUM, ETHEL WATERS WAS THE DAUGHTER OF A 12½ YEAR OLD BLACK GIRL WHO'D BEEN RAPED AT KNIFE-POINT. ALONG WITH HER FRIGHTENED, SINGLE CHILD-MOTHER SHE GREW UP IN BACK-ALLEY NEIGHBORHOODS-ABLE TO FEND FOR HERSELF BY THE AGE OF SIX. OFTEN HUNGRY SHE SHOPLIFTED AND PILFERED FOOD IN ORDER TO EAT.

A MARRIAGE AT 13 TO A MAN MUCH OLDER THAN SHE FAILED DISMALLY. LATER SHE WORKED AS A SCULLION MAID IN A PHILADELPHIA HOTEL FOR $4.75 PER WEEK.

THEN ON THE NIGHT OF HER 17th BIRTHDAY SHE WON AN AMATEUR TALENT CONTEST AT JACK'S RATHSKELLER. SHE GOT A JOB SINGING AND DANCING IN BALTIMORE THAT NETTED HER $9 A WEEK-AFTER TWO 'FRIENDS' WEEKLY SKIMMED $16 FOR GETTING HER THE JOB.

TRAVELLING ON THE SMALL-TIME VAUDEVILLE CIRCUIT SHE WAS BILLED AS "SWEET MAMA STRINGBEAN DIRECT FROM ST. LOUIS."

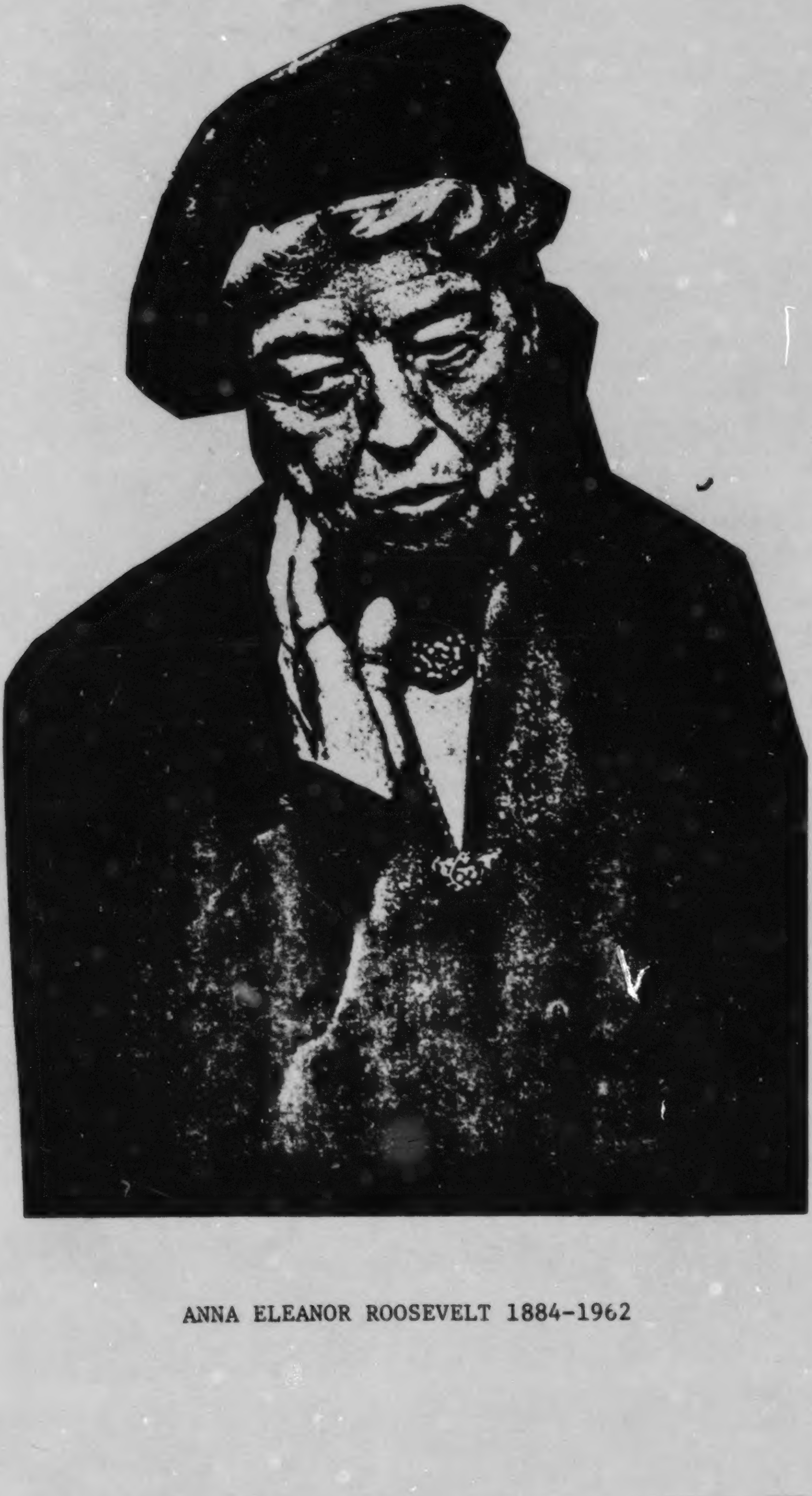
IN THE EARLY 1920's SHE BECAME ONE OF THE FIRST ENTERTAINERS TO DRAW WHITE CROWDS AND THEIR MONEY TO A HARLEM NIGHT CLUB. SHE SAID THAT SHE TRANSFORMED IT "FROM A LOW-CLASS DUMP TO A HIGH-CLASS DUMP." SHE DRANK NOTHING STRONGER THAN MILK & COULD KNOCK A MAN DOWN WITH ONE PUNCH.

MISS WATERS' GREATEST THEATRICAL TRIUMPH WAS THE DRAMATIC ROLE OF A SOUTHERN HOUSEHOLD MAID IN *"THE MEMBER OF THE WEDDING"* ON BROADWAY. THE SAME ROLE ON FILM EARNED HER AN ACADEMY AWARD NOMINATION IN 1952.

AFTER REDEDICATING THE LAST TWO DECADES OF HER LIFE TO JESUS THROUGH THE BILLY GRAHAM CRUSADE ETHEL WATERS DIED IN CALIFORNIA AT THE AGE OF EIGHTY.

"Take me to a low-down place."
Harlem club scene in the Thirties

BEST COPY AVAILABLE



ANNA ELEANOR ROOSEVELT 1884-1962

ROOSEVELT, Anna Eleanor (b. New York, N.Y., Oct. 11, 1884; d. there, Nov. 7, 1962), REFORMER, niece of Theodore Roosevelt, was raised by her grandmother and educated in private schools in the U.S. and abroad. On March 17, 1905 she married Franklin D. Roosevelt, her fifth cousin. During the Progressive Era, she was a supporter of social reform. She also championed the rights of minorities, and was active in numerous consumer, welfare, and charity programs. From 1924 to 1928 she was the finance chairman of the women's division of the Democratic State Committee in New York. In 1928 and 1930 she helped her husband campaign successfully in the state gubernatorial elections; in 1932 she toured the country with him when he campaigned for the presidency.

After Roosevelt's election as president, Eleanor Roosevelt became the most active First Lady in the nation's history. During 1933 alone she traveled about 40,000 miles, seeking to win sympathy for New Deal programs. In 1935 she began writing "My Day," a syndicated newspaper column. She also worked with many reform organizations, especially the NAACP. When the U.S. entered World War II (December 1941), she became assistant director of the Office of Civilian Defense (1941–42), and visited American soldiers in the southwest Pacific (1943) and the Caribbean (1944).

After the death of FDR (April 12, 1945), she accepted an appointment as U.S. delegate to the United Nations. In 1946, as chairman of the Commission on Human Rights, an auxiliary of the Economic and Social Council, she helped draft a universal Declaration of Human Rights. She also remained active in New York and national politics, supporting liberal and reform Democrats. Some of her books include *This is My Story* (1937) and *This I Remember* (1949).

•

It is difficult to revive the directness and vitality of Eleanor Roosevelt's impact on the American public during her long career. The influence she wielded over two generations of Americans, which puzzled even her contemporaries, began to decline in the late 1950s.

Eleanor Roosevelt lived many lives; she was a leader of women's movements, a lecturer, a columnist and an author, a fighter for human rights in the United Nations, and an unofficial American ambassador to developing countries. Even some of her admirers accused her of superficiality, believing it humanly impossible to be effectively involved in so many causes simultaneously. To be sure, she was not a professional in any of these roles, but the major thrust of her influence was not as a social philosopher or innovator, although the ideals of a humanistic democracy and a peaceful world order gave unity and consistency to her thought; she was a molder of public opinion. Her basic commitment was to social justice and civil liberties. She perceived herself as a vigilant citizen, performing her civic duties. She held no public office until her appointment to the United Nations late in life and pursued no official political career. As intermediary between the Roosevelt administration and the public, she provided a channel for direct communication. The source of her power was personal rather than institutional. When her access to public power increased, she created new roles for herself and developed a particular style of operating. She thus served as an ombudsman with the increasingly bureaucratized and impersonal government and a symbol of New Deal reform. She became one of the most admired as well as one of the most hated public figures of the 1930s and 1940s.

Eleanor Roosevelt was the first president's wife to develop an independent public career. Singlehandedly she transformed the White House from a genteel mansion into a rallying place for young people, women, farmers, laborers, and blacks. She acted as the voice, the daily agent of reform, as a catalyst, providing a channel for complaints from the dispossessed and underprivileged. The effectiveness of her intervention lay in her willingness to follow up grievances until something was done about them.

In the civil rights area particularly, Eleanor Roosevelt felt less bound by political considerations than the president. Despite the administration's poor record on civil rights, her personal outspokenness rallied Negro Americans to the New Deal. Since she did not consciously solicit votes, she mobilized political support in a way politicians were not able to do. After 1945 she continued to serve as the public "conscience," a living link with the Roosevelt era. She helped found Americans for Democratic Action, and was active in New York State and national campaigns. At the same time, she saw herself primarily as a "private citizen" and she directed her energies to the education of the public for social reform, which she believed could best be achieved through the Democratic party. Her impact outside the United States became most pronounced after 1945. As chairman of the United

Nations Commission on Human Rights, she steered the drafting of the Human Rights Declaration through hostile sessions, and after its ratification she devoted the rest of her life to the struggle for its acceptance in the United States and the world.

In historical perspective, Eleanor Roosevelt thus stands out most clearly as an individual reformer who transferred a tradition of personal service and stewardship to the arena of governmental reform. The broad public response that she evoked was not so much because of what she said, and not even because of her power in the White House but because she reached out to groups in American society which had been traditionally overlooked. Unlike **Jane Addams, Florence Kelley**, and other contemporary women who became professional reformers, she functioned within the roles which she had carved out for herself through her husband's career, and never became a representative of the new feminism. She was a devoted fighter for equal opportunity for women, but not an extreme feminist.

Much has been written about the supposed inadequacy of her personal relationship with Franklin Roosevelt. That she had considerable influence on his attitudes toward social reform, both before and after he became president, is clear. That the emotional ties between them had disintegrated long before 1933 is also clear. She was profoundly hurt by his infidelities, although apparently these were neither frequent nor very important to him, and were possibly a response to Eleanor's own sexual problems. These seem to have been produced by her lonely, unhappy childhood—her father was a hopeless alcoholic—by her lack of conventional good looks—she was very tall, toothy, and quite awkward as a young woman —and by the repressive standards of those Victorian times. Whatever the causes, and FDR's insensitivity was surely another, she never solved these sexual problems. This was another of her limitations. Nevertheless, she remains one of the great women, indeed, one of the great human beings, of the 20th century. See J. P. Lash, *Eleanor and Franklin* (1971), and *Eleanor: The Years Alone* (1972).

—Tamara K. Hareven

"I believe we will have better government in our countries when men and women discuss public issues together and make their decisions on the basis of their differing areas of experience and their common concern for the welfare of their families and their world . . . Too often the great decisions are originated and given form in bodies made up wholly of men, or so completely dominated by them that whatever of special value women have to offer is shunted aside without expression . . ." (Mrs. Eleanor Roosevelt, U.N. General Assembly, December 12, 1952)

The Eleanor Roosevelt Centennial

October 11, 1984 was the one hundredth anniversary of the birth of Eleanor Roosevelt. During the past year, to commemorate the centennial, a number of activities called attention to the contributions Mrs. Roosevelt made toward the betterment of the human condition. This 1984-85 school year is a good time for school children to learn more about Eleanor Roosevelt and her achievements. Also, because 1984 was an election year it is a good idea to help children learn more about the contributions of women in general to the political past and present of this country, the Commonwealth of Pennsylvania and their local community.

Following are suggestions to observe the Eleanor Roosevelt Centennial:

TAKE A TRIP	Visit the Eleanor Roosevelt Wing, Franklin D. Roosevelt Library, Hyde Park, New York. Arrange for a group tour by calling, at least one week in advance, (914) 229-9115 or writing to the Library for a group tour reservation. If you would like to hear from a Library representative about the site following the tour, please request such a presentation.
GIVE AWARDS	Designate some awards customarily given by your school the Eleanor Roosevelt Centennial Awards for the 1984-85 school year. It will give special meaning to these prizes. Or, develop awards especially for 1984-85 in the field of community service.
STUDY AND TALK	Set up group discussions on public issues that were of concern to Mrs. Roosevelt: human rights, role of women in public service, training young people for leadership, combatting community ills such as hunger, disease, prejudice, plight of the aged and the handicapped. Use some of Mrs. Roosevelt's writings on such subjects as the basis for discussion.
READ	Some suggestions for good reading are on the attached list.
HOLD A CONTEST	Give prizes for the best essays by students on topics of public interest that were of concern to Mrs. Roosevelt, such as peace, economic opportunity for all, human rights on the local, national or international scene. Or, use the story of Mrs. Roosevelt's life and work as the basis for essays on her impact on public issues. Prize-winning essays can be published in your school newspaper.
EXHIBIT	Put together a photographic exhibit to display at your school of visits Eleanor Roosevelt made to your area or activities that she engaged in that influenced your community.

PRESENT A PLAY

A dramatic presentation can be a highlight of a school program because it can involve all the children.

Performing Arts Repertory Theatre (PART) is now presenting a delightful one-hour play with music called "First Lady", depicting the life of Eleanor Roosevelt from her girlhood to the time when she became First Lady of New York State. This one-hour play, performed by professional actors, is directed toward young and family audiences. For information on schedules and fees, write to or call PART Foundation, 131 West 86th Street, New York, NY 10024. (212) 595-7500.

A competent group from your own school or a dramatic society in your area might develop a short dramatic presentation based on some of Mrs. Roosevelt's writings and experiences as contained in her autobiography.

SOME BOOKS BY AND ABOUT ELEANOR ROOSEVELT

Note: Some of the following may not be readily available, but are listed in the event that they may still be found in public libraries, school and college libraries and in individual book collections.

AUTOBIOGRAPHY: Incorporates earlier books "THIS IS MY STORY", "THIS I REMEMBER", and "ON MY OWN". Harper 1961.

TOMORROW IS NOW, by Eleanor Roosevelt with Elinore Denniston. Harper & Row 1963

ELEANOR ROOSEVELT'S CHRISTMAS BOOK. Dodd, Mead & Co. 1963

THE WISDOM OF ELEANOR ROOSEVELT. A McCall Publication 1963

ELEANOR ROOSEVELT: A Friend's Memoir, by Joseph P. Lash. Doubleday 1964

THE ELEANOR ROOSEVELT STORY, by Archibald MacLeish 1965

ELEANOR ROOSEVELT'S WORLD, by Robin McKown

A WOMAN OF QUALITY, by Stella Hershan 1970

ELEANOR AND FRANKLIN, by Joseph P. Lash. W.W. Norton & Co. 1971
Paperback edition, Signet, New American Library

ELEANOR: THE YEARS ALONE, by Joseph P. Lash. W.W. Norton & Co. 1972

ELEANOR ROOSEVELT, Reluctant First Lady, by Lorena Hickok. Re-issued in 1980

LOVE, ELEANOR, by Joseph P. Lash. Doubleday 1982

MOTHER AND DAUGHTER, The letters of Eleanor Roosevelt and Anna Roosevelt Halsted, edited by Bernard Asbell. Coward, McCann & Geoghegan 1982

WITHOUT PRECEDENT: The Life and Career of Eleanor Roosevelt. Edited by Joan Hoff-Wilson and Marjorie Lightman; Foreword by Joseph P. Lash
Indiana University Press, Bloomington, Indiana 1984

ELEANOR ROOSEVELT, by Sharon Whitney. An Impact Biography. Franklin Watts Publishers,
387 Park Avenue South, New York, N.Y. 10016 1984

WHITE HOUSE CONFERENCES OF ELEANOR ROOSEVELT. Edited by Maurine Beasley, Foreword by Frank Friedel. Garland Publishing Co., 136 Madison Avenue, New York, NY 10016 1985

FILMS AVAILABLE ON ELEANOR ROOSEVELT

1) Aims Media, Inc., 626 Justin Avenue, Glendale, California 91201, telephone (213) 240-9300, offers for sale or rental First Lady of the World: Eleanor Roosevelt (25 minutes)

2) Films Incorporated, 733 Green Bay Road, Wilmette, Illinois 60091, telephone (312) 256-6600, offers for sale or rental The Eleanor Roosevelt Story, produced by Sidney Glazier and narrated by Archibald MacLeish, Eric Sevareid and Frances Cole (90 minutes). For rental, call (212) 889-7910, collect, give them showing date, and they will confirm it. Letter is then to be sent to Films Incorporated with check for $65. The film will be sent out to arrive prior to showing date. After showing, film to be sent back to Films Incorporated: 440 Park Avenue South, New York, NY 10016.

3) Sterling Educational Films, 241 East 34th Street, New York, NY 10016 telephone (212) 683-6300, offers for sale Eleanor Roosevelt (25 minutes). It is part of their History Makers of the Century series.

4) Time Life Video, Time & Life Building, New York, NY 10020, telephone (212) 586-1212, offers for sale on film and video-cassette Eleanor and Franklin, starring Jane Alexander and Edward Herrmann.

5) CBS Television, May 12, 1982, Eleanor, First Lady of the World, 2 hours, color, sound, 2-3/4 inch video cassettes -- drama focuses on Eleanor Roosevelt and the U.N. Declaration of Human Rights, 1945-48, and stars Jean Stapleton and E.G. Marshall -- not for reproduction or sale.

6) Films available through E.R.V.K., Inc:

   a) Soul of Iron, 16 MM film, approximately 15 minutes in length, featuring Jean Stapleton as Eleanor

   b) Val-Kill, A Small Place, approximately 20 minutes in length

   c) Eleanor Roosevelt, the First Lady of Dutchess County, approximately 30-40 minutes in length

Contact: E.R.V.K., Inc.
Box 255
Hyde Park, NY 12538 (914) 229-5302

No fee is charged, however, donation is appropriate. If film is mailed out, postage and insurance must be paid. Presenters from E.R.V.K., Inc. are available for local organizations, i.e., 25-30 mile radius.

7) Eleanor Roosevelt's World: Excerpts from Eleanor Roosevelt's Prospects of Mankind Television Series (with commentary)

1-1/2 hours in length (can be shortened), black & white, 3/4" video cassettes, live commentary can be provided by Ruth Morgenthau (or members of the Brandeis faculty) or from transcript sent with film. Person reading transcript should be knowledgeable enough to lead a discussion.

No rental fee but deposit and shipping charges must be paid. Also, travel expenses to be paid if Brandeis faculty member is invited to give live commentary.

Contact: Barry Wanger, Director of Public Affairs
Brandeis University
Waltham, Massachusetts 02254 (617) 647-2221

SJH
5/8/84

Amalgamated Clothing Workers founder Bessie Hillman (right) greeting Eleanor Roosevelt

BEST COPY AVAILABLE

RESOURCES OF THE FRANKLIN D. ROOSEVELT LIBRARY

Is the Library open to requests for information about Mrs. Roosevelt's activities or interest in specific areas?

Yes; a letter addressed to William Emerson, Director, F.D.R. Library, Old Albany Post Road, Hyde Park, New York 12538, will indicate the relevant materials and files in which such information is contained and the scope of it. If there is a need for continued and more intensive research, a competent free-lance person is available at a nominal fee: Mrs. Lisa Rudikoff, 18 Barclay Street, Poughkeepsie, New York 12601 (914 452-8878).

Can photographs and/or negatives be borrowed from the Library for exhibits?

Photographs can be loaned for use in centennial exhibits and, where wanted, copy negatives will be supplied for a nominal cost. William Emerson is to receive such requests.

Are other materials, such as books and pamphlets, available for loan for exhibits? What would be the time period for such loan?

Yes, such materials might be available, depending on the length of time for which loans are sought. If requested time periods are within reason, no difficulty is seen.

If group visits to Hyde Park and to the Library are planned, to whom should reservation requests be directed?

For visits to Hyde Park and the Val-Kill site, requests are to be sent to Mr. Dixon B. Freeland, Superintendent, National Park Service, 914 229-9115. No more than a week's lead time is required for routine visits.

For visits to include the Library, or to the Library alone, which might include a talk by a Library official, write to William Emerson.

In general, how much assistance does the Library think it can give to requests for information from organizations and institutions?

Of course, pressures of other work and current constraints on the staff require that the Library limit the kinds of response made to inquiries. Simple and obvious questions, either of substance or of research procedures, can be answered over the telephone. But the Library cannot actually do the research for any organization or institution.

Women in U.S. Politics: Three Centuries of Participation

1756 The first woman to vote in the United States was Mrs. Josiah Taft of Uxbridge, Massachusetts, a widow who was allowed to cast a ballot on behalf of her underage son Bazaleel.

1872 Victoria Claflin Woodhull founded the Radical Reformer's Party in 1872 and was nominated for President of the United States in May of that year in New York City's Apollo Hall.

1916 Jeannette Rankin of Missoula, Montana was the first woman elected to the United States House of Representatives.

1920 Women voted nationwide for the first time in a presidential election after the 19th Amendment was passed.

1922 Rebecca Latimer Felton, as an eighty-seven-year-old advocate of women's rights was appointed to the United States Senate in 1922 by Governor Thomas Hardwick in an effort to gain the support of women voters. She attended two sessions in November before a successor was elected.

1924 Lena Jones Springs, a South Carolina Democrat, was the first woman whose name was placed in nomination for vice-president at a major party's convention.

1924 The first woman governor, appointed by the state legislature, was Nellie Tayloe Ross whc succeeded her late husband as governor of Wyoming. She was also the first woman director of the U.S. Mint. Two weeks later (in Texas) Miriam "Ma" Ferguson became the first elected governor when her husband former Governor James E. "Pa" Ferguson was impeached.

1932 Hattie Wyatt Caraway was the first woman elected to the U.S. Senate. She had previously been appointed to the position following the death of her husband.

1933 The first woman to hold a cabinet post was Frances Perkins named by Franklin D. Roosevelt as Secretary of Labor.

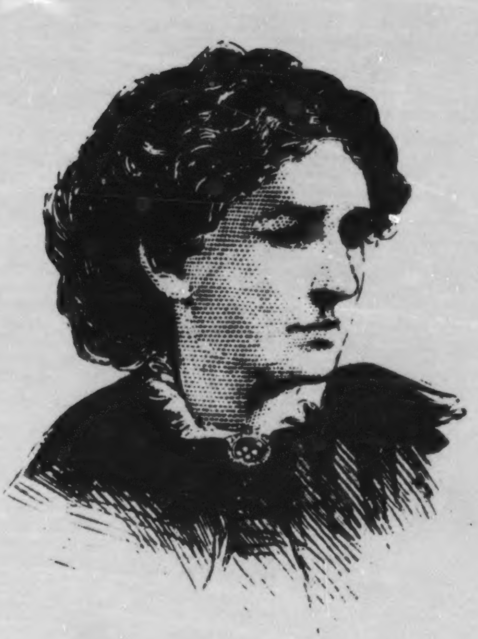
1938 Crystal Byrd Fauset was elected to the Pennsylvania State Legislature - the first Black woman in the United States to reach that goal.

1942 Veronica Boland, elected to fill the unexpired term of her late husband, Patrick J. Boland, became Pennsylvania's first U.S. Congresswoman.

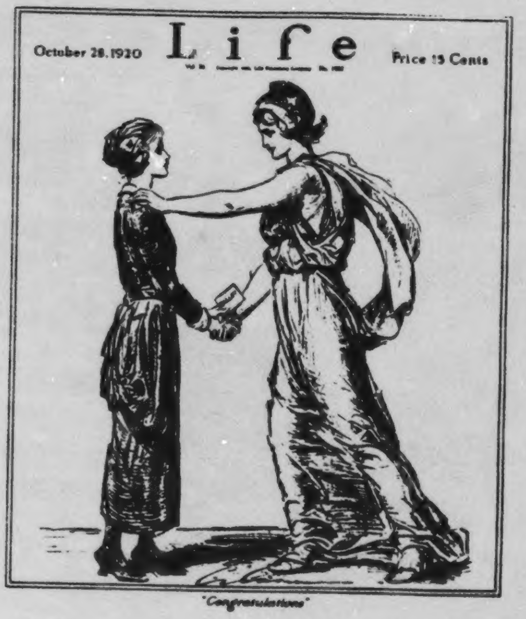
1949 Eugenie Moore Anderson became the first woman U.S. Ambassador (to Denmark). That same year, while not the first woman ambassador, Perle Mesta was appointed U.S. envoy to Luxembourg and her reputation as "hostess with the mostest" hasn't been surpassed. She became a popular Washington party-giver during the Truman administration and was the inspiration for the Irving Berlin musical, Call Me Madam.

1951 Vera D. Buchanan of Allegheny County succeeded her late husband Frank as U.S. Representative. She was the second congresswoman from Pennsylvania.

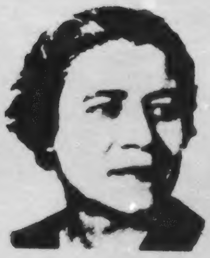
1954 Genevieve Blatt, the first woman in Pennsylvania ever elected to statewide office - Secretary of Internal Affiars - was also the first elected to a statewide court.



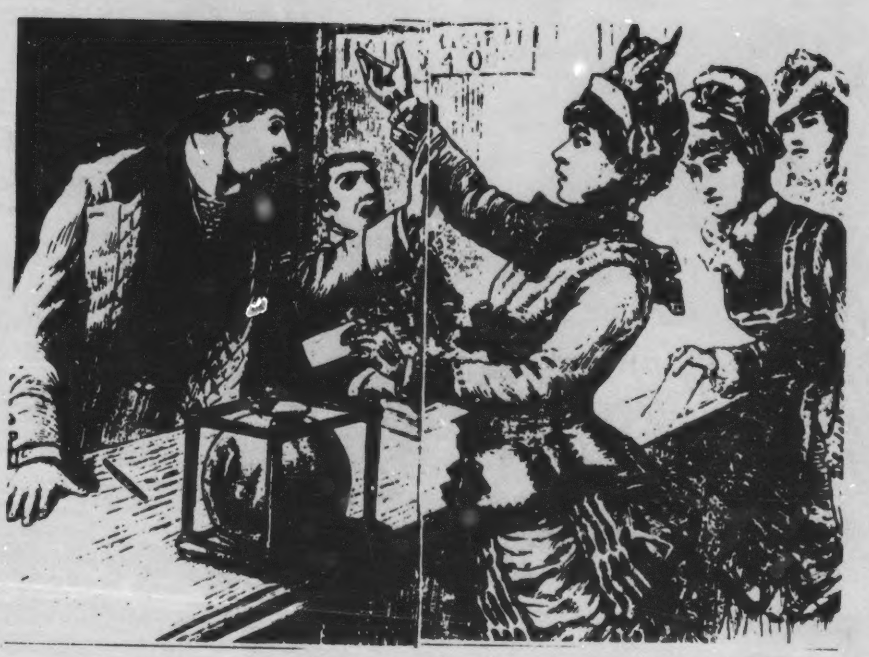
Victoria Woodhull. Leslie's, Aug. 1874


October 28,1920
Life
Price 15 Cents

"Congratulations"



Crystal
Byrd
Fauset



1956 Kathryn E. Granahan, first congresswoman from Philadelphia, later became Treasurer of the United States.

1959 Anne X. Alpern, first State Attorney General in United States.

1964 Senator Margaret Chase Smith was the first woman nominated for the presidency at a major party's convention.

1966 Constance Baker Motley became the first Black woman to preside in a federal court.

1968 Shirley Chisholm became the first Black woman elected to the U.S. Congress.

1972 Barbara Jordan was elected to the U.S. Congress from Texas; the first woman and first Black from the South since Reconstruction. Shirley Chisholm became the first woman to conduct a serious campaign for the presidency.

1974 Janet Gray Hayes became the first woman mayor of a major American city - San Jose, California. Ella Grasso, elected governor of Connecticut, was the first who did not succeed her husband in that position.

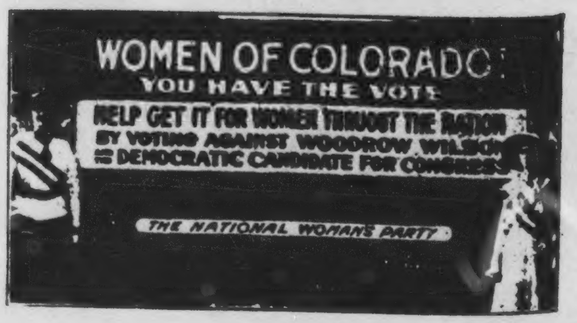
1979 Linda Taliaferro appointed to Public Utilities Commission in 1979, became its chairperson in 1983.

1981 Sandra Day O'Connor was the first woman appointed to the U.S. Supreme Court. When she was in the Arizona State Senate she was elected majority leader, the first woman to hold that office in any state in the country.

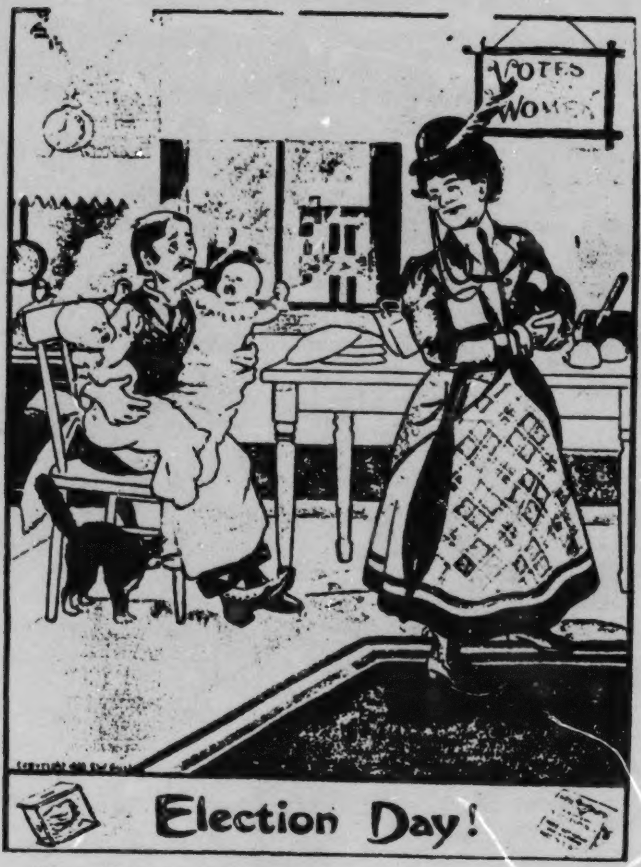
1984 Geraldine Ferraro is the first woman chosen by a major party as vice-presidential candidate and to conduct a traditional campaign. She has served in Congress for six years representing her home district of Queens - New York's Ninth Congressional District.

1984 Vermont elected the first woman governor - Madeleine Kunin - in its history.

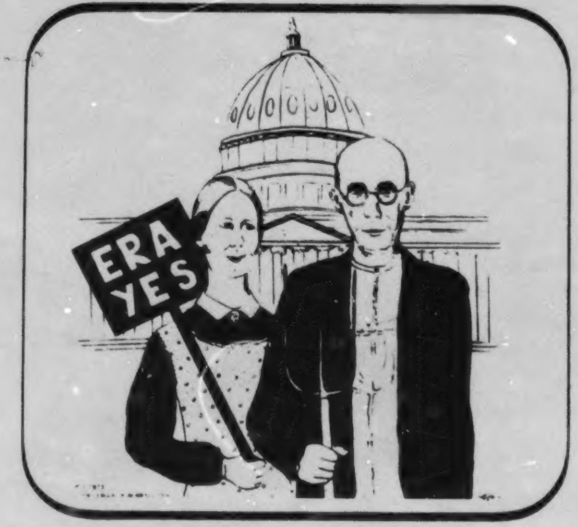
The Suffragist, *Oct. 1916*


WOMEN OF COLORADO
YOU HAVE THE VOTE
HELP GET IT FOR WOMEN THRUOUT THE NATION
BY VOTING AGAINST WOODROW WILSON
AND DEMOCRATIC CANDIDATE FOR CONGRESS
THE NATIONAL WOMAN'S PARTY

BEST COPY AVAILABLE


VOTES WOMEN
Election Day!

(Reproduced from the collection of the Library of Congress)



League of Women Voters poster

Ana Roqué De Duprey
1853-1933

Doña Ana Roqué de Duprey was the woman who conceived and propagated in Puerto Rico the crusade for women's suffrage. She started the movement in 1917 when she established the first Suffragette League, but had already been spreading the idea through various newspapers she had founded for that purpose.

Doña Ana was a great woman who worked untiringly for her civic ideals, advancing women's progress and their political emancipation with her well-reasoned theories and her vigorous opposition to woman being considered a "thing" rather than a conscious human being.

Finally the bill conceding women's suffrage was adopted in the island; and in the 1932 elections Mrs. Duprey who was then 80 years old and a semi-invalid, wanted to exercise the voting right for the first time in her life. Radiant with happiness, she left her home in Santurce, escorted by two friends who shared her ideas, and went to Río Piedras where she visited several election locals in her wheelchair. But she was unable to vote, since she had not been inscribed in any of the voters' lists.

The ladies who accompained her in what she had wanted to be her triumph, were moved by the old woman's disappointment. They made her believe she had been permitted to vote on account of an affidavit which they wrote in the entrance hall of the last election local they visited. When Doña Ana had signed this affidavit she exclaimed with tears in her eyes: "Now I can die; for I have voted." She conserved this illusion until the last day of her life which ended in 1933.

Ana Roqué was born in Aguadilla on April 18, 1853. She studied at the Instituto Civil in San Juan, obtaining a B.A. and then a Master's degree. A large part of her life was dedicated to cultural endeavors. She was the founder and mentor of the Colegio Mayagüezano and of the Liceo Ponceño.

She wrote several educational books: "Explicaciones de Gramática Castellana" (Explanations of Castilian Grammar), published in 1889; "Geografía Universal (Universal Geography) in 1894 in collaboration with Alejandro Infiesta; and a text on the "Flora of Puerto Rico" which won a prize in the contest held on the occasion of the Centennial of Christian Civilization.

Ana Roqué de Duprey also devoted herself intensely to journalism as a collaborator of various publications in the island and above all as editor of the magazine "La Mujer" (The Woman) she had founded in 1897.

The feminist seed Doña Ana had sowed in Puerto Rico quickly germinated in the fertile field of the intelligence and energy that distinguish the island's women. Today Borinquen is one of the American countries where the prestige of women stands highest, where women are in charge of public and private positions of great responsibility and where they are very active in politics and in all sorts of cultural and civic organizations.

Source: 100 Outstanding Puerto Ricans

FANNIE LOU HAMER
1917 - 1977

Fannie Lou Hamer, born in 1917, was one of the most powerful leaders in the Southern Civil Rights Movement of the 1960s. She grew up on a Mississippi plantation, the granddaughter of a slave and the youngest of twenty children. Limited to a sixth-grade education, Fannie Lou Hamer, through her own efforts, became one of the most articulate and astute grassroots organizers of the 1960s.

Like many rural Southern blacks, Fannie Lou Hamer had experienced abject poverty, racial discrimination and segregation. For years she had chopped and picked cotton, earning little more than four dollars a day. Believing in herself and her people, at the age of forty-five, she made the decision to join the struggle for freedom and to break the cycle of poverty which had defined her life. Outraged by the treatment of black people in Ruleville, Mississippi and personally damaged by the experience of being sterilized by Mississippi doctors without her consent she channeled her anger into the escalating civil rights movement.

In 1962, she joined young civil rights workers, consisting primarily of black southerners and white northerners, who staged the sit-ins and freedom rides and worked in the voter registration campaigns which helped to dismantle legal segregation in the South. With her thunderous voice and homespun wisdom, she told Congressmen and northern audiences about the violence against civil rights workers. She herself was beaten, arrested, shot at and kicked out of her family's shack by the owner of the plantation.

Fannie Lou Hamer gained national recognition in 1964, when her Mississippi Freedom Democratic Party challenged the all-white regular Mississippi delegation's credentials and right to be seated at the Democratic National Convention in Atlantic City. Television viewers throughout America were stunned by her denunciation of the regular slate and impressed by her dedication, sincerity and deep commitment to equal rights. The challenge failed in 1964 but won in 1972 when the convention accepted two slates of delegates - one Black and one white. Hamer worked to unite the two factions and, in 1976 a single integrated unit of delegates represented Mississippi at the Democratic National Convention for the first time since the Reconstruction period.

After 1964, Mrs. Hamer was in great demand as a speaker. She traveled widely fund-raising and seeking support for a variety of organizing activities in Mississippi. She worked with the National Council of Negro Women to organize food cooperatives and other self-help projects in Mississippi, coalesced and served on the steering committee of the National Women's Political Caucus (1971), attempted to run for Congress (1964) in the second Mississippi Congressional District, and led many successful campaigns for voter registration. As a delegate to the White House Conference on Food and Nutrition, she spoke out against abortion and involuntary sterilization as a means of genocide of blacks. The last demonstration she participated in was one demanding reform of the medicaid system in Jackson, Mississippi.

Until her death, on March 15, 1977, Fannie Lou Hamer was an indefatigable worker in the cause of freedom. Despite threats on her life, beatings and other abuses, she continued to push for change. Because of their civil rights activities, she and her husband Perry were unable to find permanent work in Sunflower County, Mississippi. Mrs. Hamer, with no regular income, lived on lecture fees and contributions from friends and admirers. She has been immortalized in a song by the group "Sweet Honey in the Rock."

Source: Black Women in America: Contributors to Our Heritage and the Good Housekeeping Woman's Almanac.

FRANCES ELLEN WATKINS HARPER
1825 - 1911

Frances Ellen Watkins Harper, lecturer, author, clubwoman and reformer, was born to free parents in Baltimore, Maryland, in 1825. Orphaned at an early age, Harper was raised by an uncle, William Watkins who was well known as an educator, lecturer, writer and abolitionist. Educated in the Watkins Academy, Harper received the best education available to Afro-Americans during the antebellum period. The environment of the Watkins' home gave her the opportunity to meet and talk with distinguished writers, abolitionists and religious figures.

In 1839 Harper was apprenticed to a white family in Baltimore, where she acquired the skills of a seamstress. During her free time she read and wrote poetry. Around 1845 she published her first volume of poetry, Forest Leaves. In 1850 she left Baltimore to teach sewing at the Union Seminary School where she was the first woman instructor. In 1852 she taught in Little York, Pennsylvania.

As an author and lecturer, Harper focused on the conditions of slavery and lynching. She wrote about fugitive slaves escaping on the Underground Railroad, and her poetry and lectures were published in many anti-slavery periodicals. She became a lecturer for the Anti-Slavery Society of Maine, and from 1854 to 1860 she traveled throughout the eastern states speaking on the evils of slavery. Her eloquence astounded audiences; they were shocked that a woman and a black could speak so well.

After the Civil War and passage of the Thirteenth Amendment, Harper continued to promote civil rights causes and also worked for women's rights and temperance. For a number of years she served as Superintendent of Colored Work for the Women's Christian Temperance Union. In 1874 Harper became the Director of the American Association for the Education of Colored Youth. From 1875 to 1887 she was active in the American Woman's Suffrage Association. She helped found the National Association of Colored Women in 1896, and from 1897 to 1899 served as a vice president. Harper was also a member of the National Council of Women, the Association for the Advancement of Women, and the Colored Authors and Educators Association.

Harper's skill as an author is illustrated in her many publications which cover a wide range of topics. Sketches of Southern Life, The Martyr of Alabama, Moses: A Story of the Nile, and Enlightened Motherhood are among the numerous works she produced. In 1892, Harper published Iola Leroy: or Shadows Uplifted, one of the first novels to be published by a black woman in the United States.

Source: Black Women in America: Contributors to Our Heritage

Pauli Murray

1910 -

The Reverend Dr. Pauli Murray is the first Afro-American ordained female Episcopal priest in the world. Prior to her ordination, Ms. Murray pursued several careers in law and in education. The recipient of three law degrees, during the late 1950s she was the only female attorney with the prestigious New York firm of Paul, Weiss, Rifkin, Wharton and Garrison. As an educator, she served as vice president of Benedict College, a predominantly black school in South Carolina (1967), and Distinguished Professor of Law and Politics at Brandeis University (1968-1973). She has authored a book of poems, Dark Testament (1945), several legal texts, and Proud Shoes, an autobiography of her life.

Pauli Murray is an outspoken advocate of women's rights. Having confronted sexism and racism throughout her life, she chose to fight discrimination in every form. She authored the brief that provided for inclusion of women in Title VII of the Civil Rights Act of 1964 forbidding discrimination in employment. She contributed to the brief for White vs. Crook, the case that dismantled state laws denying women the right to serve on juries. She pioneered in the struggle to have women admitted to law schools. Recognizing a need for a more feminist, interracial organization of women, she cofounded with Betty Friedan, the National Organization for Women.

Like many persons designated as Negro, Black or Afro-American, Pauli Murray is of a mixed racial and ethnic background. She admits having spent years coming to terms with her ancestry. Of mixed white, Negro and American Indian ancestry, she is a seventh generation Episcopalina from a professional family. Her grandfather, Robert Fitzgerald, was born a free Negro in Delaware. After serving in the union Army in the Civil War, he went to North Carolina to establish schools for newly freed slaves. Her mother was a nurse, one of the first graduates of Hampton Institute, and her father was a secondary school principal. She attributes her "great drive for education and achievement" to her grandfather and parents.

Pauli Murray has been a life long activist. In the early 1940s, she was jailed for her civil rights work in the South. In 1944, she sued Harvard Law School for refusing to admit her on the basis of sex. An outspoken critic of sexism, she criticized black leaders during the famous 1963 March on Washington for their "token recognition" of the contributions of black women. While attending the predominantly black Howard University Law School, she developed the strategy for employing nonviolent civil action that was widely used during the 1960s civil rights movement in the South. Pauli Murray discovered the Washington, D.C. 19th century city ordinance prohibiting discrimination in public accommodations which was used by Mary Church Terrell in a 1953 Supreme Court case.

Today, after a distinguished career as a lawyer, educator, advocate and activist, Pauli Murray, at the age of seventy-two is faced with a new issue to fight; age discrimination. The Episcopal Church requires retirement at seventy-two. Unable to get a permanent appointment, she served as a priest-in-charge of the Church of the Holy Nativity in Baltimore, Maryland, where she gave weekly sermons and counsels parishioners. Even though her service may be limited by her age, she is optimistic in stating that, "After all, I want to remind you that Jesus Christ our Lord had a ministry of only three years." Pauli Murray is now a resident of Pittsburgh where she is writing her autobiography.

Source: Black Women in America: Contributors to Our Heritage

ALICE PAUL

1885 - 1977

The Story of the Woman's Party

The Equal Rights Amendment has been awaiting passage for a long time-since Alice Paul drafted it in 1923.

Her entire life was devoted to women's rights. Born in 1885 to affluent Quakers, Alice Paul received a B.A. from Swarthmore in 1905, and subsequently an M.A. and Ph.D. from the University of Pennsylvania. About 1907, she went to England and became involved with militant suffragettes, notably the Pankhursts. Believers in violent tactics, the English feminists often ended up in jail, went on hunger strikes and were forcibly fed. Alice Paul served three jail terms before returning to the United States in 1910 to work on her dissertation and introduce militancy to the American movement.

In Washington, D.C. Paul formed and headed the congressional lobbying arm of the National American Woman Suffrage Association. Then the suffrage parade she helped organize in 1913 attracted national attention and Paul organized the Congressional Union for Woman's Suffrage (now the National Woman's Party). That same year she began to work for a federal suffrage amendment.

Reasoning that the party that controlled the presidency also exerted major influence over Congress, the Congressional Union opposed the election of any member of the ruling party. Although this tactic often backfired when sympathetic candidates were defeated, it generated much publicity. Meanwhile, Paul's militancy led to more imprisonment, including a week's stay in a psychopathic ward.

When the suffrage amendment became law in 1920, Alice Paul turned to other women's rights issues. In 1923, at the celebration of the 75th anniversary of the Seneca Falls Convention, she proposed the Equal Rights Amendment and founded the World Women's Party for Equal Rights in 1938. Her party succeeded in getting a section of equal rights into the United Nations charter.

Alice Paul died in 1977, and the modern Equal Rights Amendment is dedicated to her: Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Source: Pennsylvania National Organization for Women

"I am deeply conscious of my responsibility as the first woman to sit in Congress. I will represent not only the women of Montana, but also the women of the country."

Jeannette Rankin
1880-1973

Women "took office" nationally in November 1916, when Jeannette Rankin of Montana was elected to the U.S. House of Representatives, the first woman to serve in Congress. Her career was marked by firm commitment to her most cherished ideals -- equality for women and world peace.

In Congress, Rankin guided the women's suffrage bill to victory in the House in 1918. (It became the 19th Amendment upon ratification in 1920.) She had led the fight of Montana women for statewide suffrage, passed in 1914, and before that helped direct the successful California suffrage campaign.

Rankin's dedication to world peace was uncompromising. When she voted against war with Germany in 1917, the public was shocked. She lost her bid for reelection in 1918. One of the first Americans to regard Hitler as a threat to world peace, and desperately alarmed at the prospect of war, she ran again for Congress in 1940 and was elected. When she cast the only vote against war with Japan after the attack on Pearl Harbor, the public response was outrage. Once more defeated for reelection, Rankin turned her attention to election reform, convinced that peace would be possible only when governments became more representative of minorities and women.

Rankin was alert and active into her nineties -- addressing conferences, accepting awards, endorsing political candidates, serving on committees. In 1968, she led the Jeannette Rankin Brigade of 5,000 women, delivering to Congress a petition demanding a halt to the war in Vietnam. This time her views were in harmony with those of a large segment of the population.

Aware of the importance of history as heritage, Rankin left a simple message for future generations of women: "You can go on from where I leave off."

Courtesy: TABS: Aids for Ending Sexism in School

MARY CHURCH TERRELL
1863 - 1954

Mary Church Terrell, born in the last days of slavery, was raised in privilege and wealth. Her color, wealth and family background assured her status in the black society and sometimes opened doors in the white society. Still, her olive complexion announced her race and subjected her to the prevailing segregation and discrimination. Her father, Robert Reed Church, an ex-slave, was the son of his master and a slave woman. Prior to the Civil War, Robert Church was employed on the Memphis riverboats of his slave-owner father, Captain C. B. Church. After the war, he became one of the first black millionaires, making a fortune in real estate in Memphis, Tennessee. Her mother, Louisa Ayres Church owned a beauty shop in downtown Memphis where she sold hairpieces and dressed hair for wealthy white women. Robert and Louisa Church separated when Mary and her brother, Robert, were quite young.

Mary Church Terrell's parents sent her to the Model School conducted by Antioch College and to several public schools in Ohio. Graduating from high school, Mary enrolled in Oberlin's four-year, classical curriculum. Most women chose the two-year certificate program. Graduating from Oberlin in 1884, she became one of the first black women to hold a college degree. Against her father's wish, Mary chose to begin her career in 1885 as a teacher at Wilberforce College in Ohio. In 1887, she moved to Washington, D.C. and began teaching Latin at Dunbar High, one of America's premier black high schools. (Because of segregation and limited opportunity for black Americans, Dunbar attracted some of the most talented and highly educated black men and women in the nation.) It was there that she met her future husband, Robert Terrell, a graduate of Harvard, who served for years as a judge in the Municipal Court of the District of Columbia.

Mary Church Terrell's role in the black woman's club movement, her interaction with white club women, her civic and political activities, and her role in the civil rights movement are of great historic interest. In 1895, she was appointed to the District of Columbia school board, the first black woman on an American school board, and in 1896, she became a founder and first president of the National Association of Colored Women. Emphasizing equal rights for women and for black people, she lectured throughout the United States and at international conferences. At the International Council of Women, held in Berlin, Germany, she astounded her audience by delivering her address in three languages -- English, French and German. During World War I, she worked with the War Community Service, which had as one of its functions, the demobilization of black servicemen. She worked with the NAACP, the Urban League and a number of civil rights organizations.

Believing that political power should be available to women as well as men, she actively worked in the Woman's Suffrage Movement, and in 1900, delivered the key speech before the Woman's Suffrage convention. At the age of eighty-nine, she picketed segregated restaurants in Washington, D.C. Challenging the validity of segregationist laws, she and three other persons went to several restaurants where they were refused service. A suit was filed and this test case was won before the Supreme Court on June 8, 1953.

Mary Church Terrell died in 1954. Even though she had been born to privilege, she knew that as a black person and as a woman, she could not be free unless all black people and woman were free.

Source: Black Women in America: Contributors to Our Heritage

PENNSYLVANIA WOMEN IN POLITICS AND GOVERNMENT

1712 - 1985

Pennsylvania women have a history of political participation that goes back to the founding of the colony. Political participation - not necessarily limited to those who have held elective or appointed office - may encompass social reform activities such as women's suffrage, labor organizing as exemplified by Mary Harris "Mother" Jones; volunteer work for a preferred party organization or political activism outside of government such as civil rights activity. Many women devoted their energies to the attempts to influence office holders and others in the seat of power. This historical review of Pennsylvania women does not pretend to be complete or exact but is designed to point out some of the women whose political contributions are significant.

Early in the Eighteenth Century, HANNAH PENN, wife of William Penn, was virtually in control of all provincial affairs from the time of Penn's paralysis in 1712 until her death in 1718. She paid off her husband's debts, appointed governors, and decided all important questions. It was said of her, "Throughout this entire period, as an energetic, capable and sensible woman, she commanded the respect and obedience of all the officials whom she appointed."

MADAME MONTOUR, who lived at the time of the French and Indian War, was the official interpreter at the Great Conference In Philadelphia between Deputy Governor Patrick Gordon and the Provincial Council, on one side, and the Chiefs of the Six Nations on the other.

A well-known Pennsylvanian of a later period was SUSANNA WRIGHT, daughter of the Prominent Quaker, John Wright. She was a well-educated woman whose excellent mind and vivacious character attracted men of culture to her home. She corresponded with James Logan, Charles Norris, and Benjamin Franklin, exchanging thoughts and opinions on literature, politics, and foreign affairs. She championed the cause of the Indians and, following her husband's death, took his position as prothonotary in Lancaster County. Her home was the center of county affairs, and many came to ask help and advice in arbitrating disputes and settling estates.

ANN GAILBRAITH delivered the first political speech by a Pennsylvania woman. Her husband, Andrew Gailbraith, was running against an English Quaker for a seat in the Assembly but refused to do any campaigning. His wife-incensed-rounded up a large group of men who followed her to Lancaster County Court House. There, with "confidence and impassioned eloquence," she addressed the group. Her husband was elected to a five-year term of office. It has been said of her speech, that, "Its great interest for the women of this state lies in the fact that by her brilliant entry into the arena of American politics, she became the herald of the dawn of emancipation of women."

Since the Civil War, few things have had as great an effect on the life of the American people, as a whole, than the emancipation of women. Although many forces were at work toward that same end during the late 1850's, little progress was made in the change of women's economic and legal status until 1865. After that, the industrial era revolutionized home life. Since the change occurred gradually, business did not at first recognize the new role women were to play. Therefore, the "casting aside of the age-long concepts of the proper sphere of women in society could be attained only after much time had elapsed and the women themselves had waged a concentrated campaign."

Woman's first triumphs in the fight for legal equality were achieved early in this century. Such women as SARA JOSEPHA HALE and LUCRETIA MOTT, although not Pennsylvanians by birth, made most of their contributions to the suffrage movement while living in this State.

ANNA HOLLOWELL was the first woman to be appointed to the Board of Education (in Philadelphia). For seventeen years she was the chairman of the Women's Committee on County Visitors of the State Board of Charities. It was said of her, "I know of no woman in our city's history who did so much for the advancement of the city's welfare on so many different lines as Miss Hollowell."

MARY E. MUMFORD was a woman who was looked upon as a "Philadelphia Institution." In 1881, during a wave of municipal reform, she was elected to the sectional school board of the Twenty-Ninth Ward, and she was instrumental in getting a college preparatory course for Girls High School.

As early as 1923, DR. ELLEN C. POTTER was appointed to the Governor's Cabinet as Commissioner of Welfare. In the same year, eight women were elected to the House of Representatives-the first of their sex to serve in the Pennsylvania General Assembly. In 1924, MRS. FLORA M. VARE, the first woman ever to serve in the Pennsylvania Senate, was elected. She assumed office in 1925.

During the late 1920's, LUCY IAMS was appointed to the State Prison Board and instituted some much-needed reforms. She was a member of a special commission appointed by Governor Sproul to revise the Constitution. Her proposal, written in a legislative measure, permitted women to use the seal of notary public in Pennsylvania. Other projects she furthered were the Federal Children's Bureau, laws pertaining to immigrants and alien admission to the United States, Federal aid to vocational training, and national parks and forests.

CHARLOTTE E. CARR, appointed in 1933, was the first woman to serve as Secretary of Labor and Industry. In 1935, DR. EDITH MACBRIDE DEXTER was named the first woman Secretary of Health. In 1939, SOPHIE M. R. O'HARA was the first woman appointed as Secretary of the Commonwealth, a post which she held until 1943 when she began a 4-year appointment as Secretary of Welfare. Following this, she was named to the Board of Parole. The first woman Civil Service Commissioner, MRS. RUTH GLENN PENNELL, was appointed in 1942 and served until she resigned in 1956.

. Pennsylvania has been represented in Congress by three woman, the first of whom was MRS. VERONICA G. BOLAND in 1942. In 1963, MRS. KATHRYN O'HAY GRANAHAN was appointed by President Kennedy as Treasurer of the United States.

It was not until 1954 that a woman was successful in being elected to a State-wide office. In that year, GENEVIEVE BLATT was elected Secretary of Internal Affairs. In 1959, ANNE X. ALPERN was appointed Attorney General of Pennsylvania, the first woman to hold this post; she was also the first woman to be appointed as a Justice of the Supreme Court of Pennsylvania. MRS. GRACE SLOAN was the first woman to hold the office of State Treasurer. Elected in 1960, she served four years in this post and in 1964 was successful in winning election as the first woman Auditor General. In 1963, MRS. AUDREY R. KELLY became the first woman Insurance Commissioner of Pennsylvania.

In 1971 C. DELORES TUCKER became the first Black woman to serve as cabinet member in Pennsylvania and the first Black Secretary of the Commonwealth.

SHIRLEY M. DENNIS is the first woman and the first Black to serve as Secretary of Community Affairs (1980 to present).

Hannah Callowhill Penn (Historical Society of Pennsylvania)

PENNSYLVANIA WOMEN IN STATEWIDE OFFICE

There are six women currently holding statewide judicial and administrative office with two of them serving at cabinet level.

SHIRLEY M. DENNIS
SECRETARY OF THE DEPARTMENT OF COMMUNITY AFFAIRS

Shirley M. Dennis first was appointed Secretary of the Pennsylvania Department of Community Affairs (DCA) on October 30, 1979, by Governor Dick Thornburgh, and reappointed on January 14, 1983. She had previously served the department as its Executive Deputy Secretary since July 1979. She is the chief advocate for Pennsylvania's 2,638 municipalities and the Commonwealth's low-income citizens.

As Secretary, Mrs. Dennis serves on numerous Commonwealth boards and committees. She chairs the Pennsylvania Housing Finance Agency (PHFA), a one billion dollar corporation which finances the construction of housing for elderly and low-income families, and makes single family mortgages to first time home buyers.

She is a member of the Governor's Economic Development Committee of the Cabinet, the Governor's Human Resources Committee, the Governor's Housing Task Force, the Governor's Energy Council, the Environmental Quality Board, the Pennsylvania Industrial Development Authority, the Pennsylvania Minority Business Development Authority, and the State Planning Board.

Representing the Commonwealth at the national level, Secretary Dennis is chairperson of the Community Development and Housing Committee and an Executive Committee member of the Council of State Community Affairs Agencies, a member of the Executive Committee of the National Conference of State Housing Finance Chairpersons, a member of the Council of State Housing Agencies, the U.S. Department of Housing and Urban Development (HUD) Task Force on Minority Youth Employment, and the National Leadership Conference for Women in State Government.

DR. MARGARET A. SMITH
SECRETARY OF EDUCATION

Dr. Margaret A. Smith came to the Pennsylvania Department of Education from her Superintendency at the Saucon Valley School District in June of 1983 at which time she assumed the position of Commissioner for Basic Education. In November of 1984, she was named Secretary of Education by Governor Thornburgh. Prior to joining the department she served as Assistant Superintendent in Avon-Grove and Wissahickon School Districts and has been both a guidance counselor and a social studies teacher at the secondary level. In addition, Dr. Smith was an adjunct professor of educational administration at Pennsylvania State and Lehigh Universitites.

JUDGE GENEVIEVE BLATT
COMMONWEALTH COURT

The Honorable Genevieve Blatt was the first woman elected to a statewide office in Pennsylvania when she became Secretary of Internal Affairs in 1954. This position has since been abolished but Judge Blatt served three terms in that office. She was also the first woman elected to a statewide court and, after nearly 50 years in politics and public service, is still active on Commonwealth Court. She assumed senior judge status in 1983.

Judge Phyllis W. Beck was elevated to the bench of the Superior Court of Pennsylvania by appointment of the Governor in 1981. In November, 1983 she was elected to a ten-year term.

JUDGE PHYLLIS W. BECK
SUPERIOR COURT

Judge Madaline Palladino was appointed to fill a vacancy in May 1980. In 1983, she was elected to a ten-year term which continues until January 1994.

JUDGE MADALINE PALLADINO
COMMONWEALTH COURT

LINDA G. TALIAFERRO
CHAIR, PUBLIC UTILITIES
COMMISSION

Linda C. Taliaferro was appointed to the Public Utility Commission November 13, 1979; she was appointed to Chair the Public Utility Commission in April, 1983.

The highest ranking Hispanic woman in state government is Min J. de Collingwood, appointed by the Governor in 1979 as Director of the Governor's Council on the Hispanic Community.

MIN J. deCOLLINGWOOD
DIRECTOR, GOVERNOR'S COUNCIL ON
THE HISPANIC COMMUNITY

As Governor Thornburgh's appointee Ms. Collingwood is committed to: assist in ensuring that the Hispanic Community receives equal opportunities and equal treatment under the laws of the Commonwealth; design, develop and coordinate effective programs and policies to assist Hispanics; advise and coordinate effective local government and school districts in the development and coordination of bilingual programs and activities; encourage interagency cooperation and coordination on matters related to the Hispanic Community; conduct liaison activities with Federal, State and local agencies and evaluate the effectiveness of State programs affecting Hispanics.

Roxanne Jones will be the first Black woman elected to the State Senate. She is a founder of the Welfare Rights Organization and Citizens in Action. A long-time advocate of the poor she has spent the last twenty years in public service.

ROXANNE JONES
SENATOR-ELECT

Babette Josephs, an attorney, was elected in November, 1984 to represent the 182nd Legislative District (center city, Philadelphia) in the Pennsylvania General Assembly. She has worked as a lobbyist, organizer and fundraiser, was the former Executive Director of Citizens Coalition for Energy Efficiency; a board member of the American Civil Liberties Union and Americans for Democratic Action. Her daughter, Elizabeth, was one of the first females to enter and graduate from the former all-male Central High School in Philadelphia.

BABETTE JOSEPHS
182ND LEGISLATIVE DISTRICT

Alice Langtry was elected in November, 1984 as a Representative to the Pennsylvania General Assembly from Allegheny County. She has served on the Upper St. Clair Township Traffic Safety Board; Upper St. Clair Township Board of Commissioners and is a past president of the Arts Council of Erie, Pennsylvania.

ALICE LANGTRY
REPRESENTATIVE
40TH LEGISLATIVE DISTRICT

WOMEN ELECTED TO THE HOUSE OF REPRESENTATIVES
(by year elected or reelected)

YEAR ELECTED	NAME	PARTY	COUNTY	STATUS
1982	Arty, Mary Ann	R	Delaware (165)	Reelected
1982	Durham, Kathrynann Walrat	R	Delaware (160)	Reelected
1982	Hagarty, Lois Sherman	R	Montgomery (148)	Reelected
1982	Harper, Ruth B.	D	Philadelphia (196)	Reelected
1982	Honaman, June N.	R	Lancaster (97)	Reelected
1982	Rudy, Ruth	D	Centre & Mifflin (171)	Elected
1982	Sirianni, Carmel A.	R	Susq., Sull., Wyo (111)	Reelected
1982	Taylor, Elinor Zimmerman	R	Chester (156)	Reelected
1982	Weston, Frances	R	Philadelphia (173)	Reelected

WOMEN ELECTED TO THE SENATE
(by year elected or reelected)

YEAR ELECTED	NAME	PARTY	COUNTY	STATUS
1982	Reibman, Jeanette F.	D	Leigh and Northhampton (18)	Reelected

WOMEN ELECTED TO THE HOUSE OF REPRESENTATIVES IN 1984

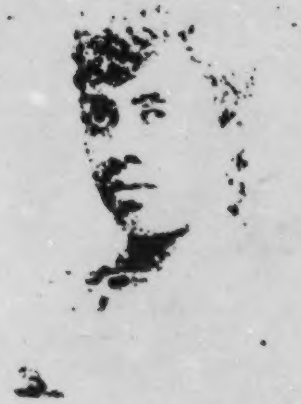
All 9 women listed above who were elected in 1982 were reelected in 1984

1984	Babette Josephs	D	Philadelphia (182)	Elected
1984	Alice Langtry	R	Allegheny (40)	Elected

WOMEN ELECTED TO THE SENATE IN 1984

1984	Roxanne Jones	D	Philadelphia (3)	Elected
1984	Reibman, Jeanette F.	D	Leigh and Northampton	Reelected 1982

HENRIETTA VINTON DAVIS
1860 - 1941



Henrietta Vinton Davis, actress and activist, was born free in 1860 in Baltimore, Maryland, the daughter of Mansfield and Mary Davis. Henrietta inherited her artistic talents from her father, a distinguished musician. From her stepfather, Captain George A. Hackett, she acquired a revolutionary and radical zeal.

At the age of fifteen, Davis began her career as a teacher in the Maryland Public Schools. After teaching in Maryland and Louisiana, she returned to Washington, D.C. In 1878, Frederick Douglass, the Recorder of Deeds for the District of Columbia, hired her as a copyist. Douglass, the well-known abolitionist, newspaper editor and leader, encouraged Davis to study drama.

As a black pioneer in the legitimate drama, Davis achieved recognition as an actress and a dramatic reader. In 1880, under the direction of Mrs. Marguerite E. Saxon, she developed the techniques required for a career in theatrical arts. In 1883, introduced by Frederick Douglass, she made her debut in Washington, D.C. as an actress. Within four months, she toured the East Coast, performing in New York City, New Haven, Hartford, and Boston. In the fall of 1883, Davis appeared on the program of the Colored National Convention in Washington, D.C. and was acclaimed for her performance. From 1884 to 1915, she toured principal cities in the United States, the West Indies, and in Central and South America. Her recitals included Negro dialects from Paul Laurence Dunbar's works, classical selections from William Shakespeare's As You Like It, and Mary Queen of Scots, and from Mark Twain's How Tom Sawyer got his Fence Whitewashed.

In addition to a career as an actress, Davis became an organizer for Marcus Garvey's Universal Negro Improvement Association. While the exact date of her involvement with the UNIA is not known, an article in the Negro World indicates that as early as 1918, she was serving as the first international organizer. In 1923, Garvey sent her to Africa to obtain consent for UNIA members to colonize Liberia. Davis also traveled to Cuba in the 1920s to advance Garvey's cause, advocating black unity and nationalism. Garvey felt women, rather than men, could better serve the cause of the UNIA, since women were more loyal to him. Davis' loyalty was evident as she assumed the responsibility of operating the UNIA from Jamaica while Garvey was imprisoned. Davis was promoted to the position of Secretary General, and in 1933, was elected president of the organization.

Source: Black Women in America: Contributors to Our Heritage

Angelina Weld Grimke
1880 - 1958

The days fall upon me;
One by one, they fall,
Like Leaves.....
They are black,
They are gray.
They are white;
They are shot through with gold and fire.
They fall,
They fall
Ceaselessly.
They cover me,
They crush,
They smother.
Who will ever find me
Under the days?

Angelina Weld Grimke was a poet and playwright, the daughter of Sarah E. Stanley and Archibald Grimke. Her mother was a writer from a well-known white family in Boston. Her father was the son of Nancy Weston, a slave of the Grimke family of South Carolina, and Henry, the brother of the famous Grimke sisters, Angelina and Sarah, known for their work as abolitionists and suffragists. Another famous aunt was Charlotte Forton Grimke, grandaughter of the most successful Black businessman of his time -- the revolutionary war sailmaker -- James Forten.

Angelina Weld Grimke was the namesake of her famous great-aunt who had married abolitionist Theodore Weld in 1838 and had died the same year that Archibald and Sarah Stanley were married. When her parents separated soon after her birth Angelina remained to be raised by her father who seemed to have smothered her with devotion. When her mother died in 1898 her maternal aunt wrote with what seemed to have been an apology for her mother's separation from her: "She never ceased to love you...it was a great trial to have you...away from her...but it was the only thing to do."

With such heritage -- a biracial ancestry, an illustrious family background and the times in which she lived -- one would expect Angelina Grimke to be somewhat extraordinary. And yet much of her work went unpublished and that which was published is not widely known. She seems to have written in isolation to satisfy whatever needs she may have stifled, showing only a little of her work to anyone. Although she wrote poems which were published in the journals and anthologies of the Harlem Renaissance she never received the recognition accorded to other poets of the period, especially Caroling Dust: An Anthology of Verse by Negro Poets.*

Angelina Grimke was obviously devoted to her father who was a journalist, political activist and a successful lawyer and diplomat. He had high expectations of her as a student and "a lady." Her drama and fiction, however, reflect a strong emphasis on motherhood and women predominate as characters and subjects. Although "he" is used as the object of her romantic verse there is reason to believe some of it was directed toward women. The women she admired do appear often in her poetry. An elegy for her "Aunt Lottie," Charlotte Forten Grimke, was written in her memory. Clarissa Scott Delaney, and other poets were mentioned or written about. Mamie Burrill was one with whom she apparently shared a very close relationship.

---

*ed. Countee Cullen (New York: Harper & Row, 1927)

Clearly, there is much sadness and tragedy appearing in some of the poetry that was written during the same period that her diary reveals a broken romance and her resolve to be "through with love" forever, never to know what it means to be a mother, never to marry and to occupy her life with her father and her writing.

Angelina Grimke was born to privilege and her family background, education and beauty clearly shielded her from the harsher realities of being Black in America during that time. Yet she was described by her contemporaries as "a sweet...sadfaced child" and, as a woman, with the words, the "haughty sadness" of her face. She had been educated in the best schools in New England and in Minnesota, often the only Black in her classes. She taught in Washington, D.C. from 1902-1926, engaged in the appropriate social life, vacationed and spent the rest of her time in writing and homemaking for her father.

She wrote a three-act play, Rachel, published in 1920 and a short story, "The Closing Door" in Margaret Sanger's Birth Control Review, focused on lynching and racial/sexual prejudice. Her unpublished drama and fiction can be found in the Moorland-Spingarn Research Center, Howard University, Washington, D.C. She eventually moved from Washington, D.C. to New York City where she lived quietly until her death in 1958.

I.

Leaves that whisper whisper ever
  Listen, listen, pray!
Birds that twitter twitter softly
  Do not say me nay
Winds that breathe about, upon her
  (Lines I do not dare)
Whisper, turtle, breathe upon her
  That I find her fair.

II.

Rose whose soul unfolds white petaled
  Touch her soul, use white
Rose whose thoughts unfold gold petaled
  Blossom in her sight
Rose whose heart unfolds, red petaled
  Prick her slow heart's stir
Tell her white, gold, red my love is--
  And for her,--for her.

Source: Hull, Gloria T. " 'Under the Days': The Buried Life and Poetry of Angelina Weld Grimke," Home Girls: A Black Feminist Anthology, ed. Barbara Smith, 73-82. New York: Women of Color Press, 1983.

P.O. Box 2753, Rockefeller Center Station, New York, N.Y. 10185

Helen Keller
1880 - 1968

Helen Keller was born in Tuscumbia, Alabama, the oldest of three children, two daughters and one son, of Arthur H. and Kate (Adams) Keller. Her mother was related to the John Adams family of New England.

At the age of nineteen months an illness left Helen Keller deaf, blind, and mute and the afflictions turned her into a wild destructive child; yet she also displayed a native brightness, contriving sixty signs to indicate what she wanted. Brought to Alexander Graham Bell at six, Helen impressed him with her liveliness, and he suggested Perkins Institute in Boston. A recent Perkins graduate, the formerly blind Anne Sullivan (Macy), then twenty, was recommended as teacher and governess.

Within two weeks, Sullivan, with an inspired mixture of love and discipline, established her mastery over the unruly Helen. Two weeks later in the episode of the water pump - immortalized in William Gibson's play The Miracle Worker - Helen learned that everything had a name and that the manual alphabet was the key to everything she wanted to know. On fire with this realization, Helen in a few months learned 300 words. By mid-July she wrote her first letter to her mother, and by the end of 1887 she was known internationally as "one of the most remarkable children in existence."

In May 1888 Annie Sullivan brought her charge to Boston; the director, Michael Anagnos, persuaded them to come to Perkins on a permanent basis. Helen Keller took Boston by storm and her life mission - to help the disadvantaged, particularly the blind and the deaf - manifested itself at Perkins. Hearing about four-year-old Tommy Stringer, triply afflicted like herself, she persuaded Anagnos to take him in, then raised a fund for him. In the autumn of 1894, Helen Keller and Annie Sullivan moved to New York, so Keller could attend the Wright-Humason School, established to teach oral language to deaf children. She and Sullivan met and conquered New York society and they met Mark Twain and others of stature. Although Keller's father had come upon hard times, Sullivan managed to spur a group of Keller's friends into setting up a fund for her further education.

Helen Keller enrolled in 1896 in the Cambridge School for Young Ladies, to prepare for Radcliffe College. After only nine months she passed the first battery of admission tests triumphantly. Keller worked with a private tutor for two years, took the remaining admission tests, and received a certificate of admission for Radcliffe College, with credit in advanced Latin. The Ladies' Home Journal persuaded her to write her autobiography and with a young Harvard University literature instructor, John Albert Macy, to assist, The Story of My Life appeared in 1902; the book in time became a classic. While still an undergraduate, Helen Keller wrote a 7,500-word essay on the "goodness of life" which was published as a book, Optimisism (1903). In 1904 Keller graduated from Radcliffe cum laude, with the additional citation, "excellent in English Letters," an unprecedented achievement for a deaf-blind woman.

In 1905 Annie Sullivan married John Macy and he joined his wife as Keller's collaborator. Keller wrote several essays about her ways of knowing the world, beginning with one called "The Seeing Hand" in a collection entitled The World I Live

In (1909). It included a poem, "The Chant of Darkness." A 600-line patriotic poem, A Song of the Stone Wall, was published in 1910. How much the Macys contributed to these poems remains conjectural, but after their marriage ended Keller never again wrote with such lyric power.

Keller pitched in to help improve the conditions of the blind. When Massachusetts established its pioneering State Commission for the Blind, Governor Curtis Guild, Jr., in 1906 appointed Helen Keller to it. In 1909 Keller followed John Macy and became a member of the Socialist party. She was already a militant suffragist who preferred the aggressive tactics of Emmeline Pankhurst to the moderation of Carrie Chapman Catt. Anne Macy held back; the women's movement did not interest her and she was a pessimist about human perfectibility, male or female, All three, however, ardently supported the Lawrence, Massachusetts, textile strike led by the Industrial Workers of the World (IWW). A collection of her socialist essays, Out of the Dark, was published in 1913. By 1913, unable to make ends meet, despite her socialist convictions, Keller accepted a $5,000-a-year lifetime pension offered by Andrew Carnegie.

John Macy moved away in 1913 and he later explained, he found that he had married an institution. The two women became standbys of the Chautauqua lecture circuit. Mary Agnes (Polly) Thomson (1885-1960) joined them in 1914 as secretary, hairdresser, and housekeeper, and accompanied them on their cross-country tours. At the 1915 San Francisco Exposition, Maria Montessori and Annie Sullivan Macy met and exchanged glowing words of praise and Helen Keller proclaimed herself "a product of the Montessori method."

Helen Keller embraced a whole arsenal of reforms, including the abolition of child labor and capital punishment and Margaret Sanger's birth control movement. Her public support of the NAACP outraged her Alabama relatives and friends. As a consequence of these stands, the attacks on her multiplied, the most insidious being that she was a pawn in the hands of others - notably Annie Sullivan Macy. In late 1916 Macy fell ill with what was diagnosed as tuberculosis and, accompanied by Polly Thomson, left for a sanitarium in upstate New York. When Macy recovered and returned in 1917, they went to Hollywood and made a film, "Deliverance" (1918), based on Keller's life.

Keller's mother died in 1921; her father had died in 1896. Whatever Kate Keller may have felt about Macy's usurpation of her role she kept to herself, grateful for what Macy had done for her child. By 1924 the newly established American Foundation for the Blind asked Keller to assist in its drive for funds and her identification with the Foundation quickly established it in the awareness of the public. Almost all doors were open to her. President Calvin Coolidge accepted the honorary chairmanship of the Foundation and received Keller at the White House.

In 1923 the publishing house Doubleday and Page had assigned Nella Braddy Henney to help Helen Keller bring her story up to date. My Religion, which she was writing at the invitation of the Swedenborg church, was published in 1927, and two years later the autobiographical Midstream appeared. Macy in her own autobiography, for the first time spoke about the difficulties of her early life. Macy was becoming blind again, and the next few years were devoted mainly to her care. Helen Keller was placed among the nation's greatest women and The Pictorial Review in 1932 gave her its annual award for a noteworthy contribution by a woman. Temple University awarded honorary degrees to both Keller and Macy.

Four years after the ailing Macy received the news of her husband's death, she died on October 20, 1936. Keller went abroad with Polly Thomson to adjust to a world without Macy. As a form of therapy and self-vindication she began a journal. She and Thomson went to Japan, visiting thirty-nine cities and giving ninety-seven lectures. Helen Keller's Journal, which appeared in 1938, was a revealing book and put to rest the question: "What will Helen do without Teacher?"

Keller's work with the American Foundation for the Blind took on a different character during the thirties. She lobbied effectively in Washington for legislation on behalf of the blind and had measurable influence on the passage of the Pratt bill to provide federally funded reading services for the blind. With her help this was later broadened into the production ot talking-book records. Perhaps her most significant intervention was on behalf of the inclusion of Title X in the 1935 Social Security Act, which established the blind as a category to receive federal grant assistance. Keller continued to prod state legislatures and governors to mandate preventive measures against ophthalmia neonatorum. Amid all the calls upon her, the book about Macy progressed slowly. She sold her Forest Hills house and in early 1939 moved to a house in Conneticut, built for her by a Foundation trustee, Gustavus A. Pfeiffer.

With the outbreak of World War II, Keller abandoned her pacifism and found her niche in morale-building tours of military hospitals. She called her tours of the military hospitals "the crowing experience of my life." She went to Europe for the American Foundation for the Overseas Blind. In November 1946 fire destroyed her Connecticut house, including her unfinished manuscript about Macy. The house was rebuilt for her, a replica of the first.

At the invitation of General Douglas A. MacArthur and the Japanese blind she made a return visit to Japan. She spoke in atom-devastated Hiroshima and Nagasaki, experiences that confirmed her resolve "to fight against the horrors of atomic warfare and for the constructive uses of atomic energy." A planned tour of China and India was abruptly canceled when Polly Thomson suffered a stroke. She later accompanied Keller on tours of South Africa in 1951 and of the Middle East in 1952. Next came a swing around Latin America and a call on President Dwight D. Eisenhower. In 1953-54 Nancy Hamilton, Catherine Cornell's manager, produced a documentary about Helen Keller's life, The Unconquered (later called Helen Keller in Her Story) which won an Academy Award in 1955 but was not a commercial success. Keller received an honorary LL.B. from Harvard University on her seventy-fifth birthday and a few weeks later Teacher (1955), the book about Macy, appeared. Through Nella Henney, Keller agreed to cooperate in the production of William Gibson's The Miracle Worker.

After Thomson died in 1960, Keller carried on. Interviewed on her eightieth brithday about her plans for the future, she replied: "I will always - as long as I have breath - work for the handicapped." In October 1961 she suffered a slight stroke, the first in a series. Although she lived nearly seven more years, she no longer was in active communication with the outside world and sent a nephew and niece to Washington in 1964 to accept the Presidential Medal of Freedom conferred upon her by President Lyndon B. Johnson.

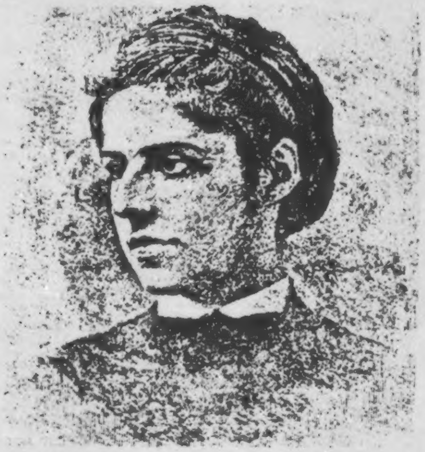
Helen Keller died at home of heart disease in 1968. The funeral rites were held at the National Cathedral, where her ashes were deposited next to Macy's and Thomson's. Among American heroines Helen Keller is most widely known by school children. The appeal of her story is easily understood: If Helen Keller was able to transcend her handicaps to leave her mark upon the times as a writer, feminist, lobbyist for remedial legislation, and as a sheer charismatic presence, "Who am I to complain?"

Source: Notable American Women: The Modern Period

EMMA LAZARUS: The Voice of Liberty

"Not like the brazen giant of Greek Fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightening, and her name
Mother of Exiles. From her bescon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin-cities frame.

"Keep, ancient lands, your storied pomp!" Cries she,
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

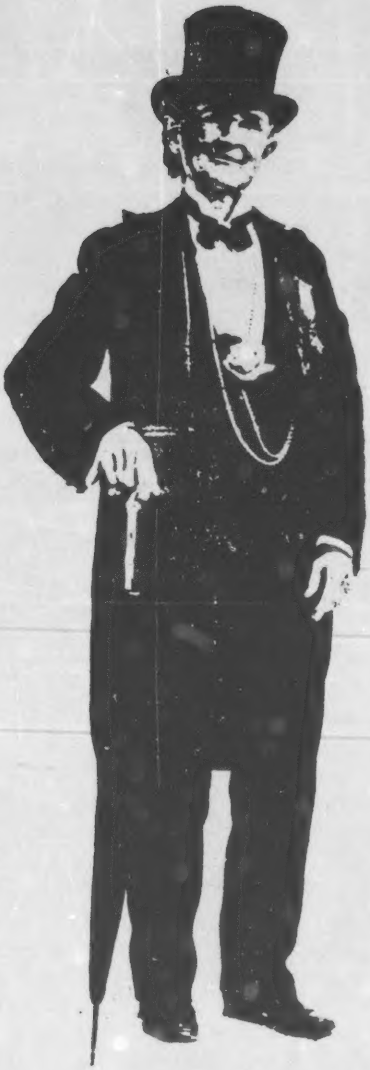


Had she written nothing but these fourteen burning lines, this woman's name would always be remembered for her noble soul and humane heart. These words will live when many other poems are forgotten. They will tell the world the story of Emma Lazarus, who returned to her people.

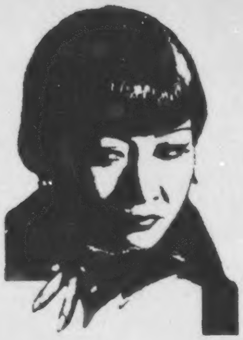
Emma Lazarus grew up in the comfortable home of her Sephardic parents in New York City. Her private tutors taught her classic literature and modern language, but nothing of the glorious past and present of her people. Her friend, Ralph Waldo Emerson, highly praised Emma's early poems about Greek legends. Basking in the glow of his praise, Emma continued to pursue her "calm hellenistic" ideals of beauty. In 1879 she was brought to a rude awakening of her Jewish soul. The papers blazed the awful tidings of Russian persecutions. A great wave of immigrants was hurled at the shores of the New World. Emma Lazarus saw them in Ellis Island; she saw their poverty and distress, but also their pride and devotion to their ancient faith. From then on she seemed to be reborn for the rest of her all too short life, and belonged, "wholly to her people." She learned Hebrew and translated into English some of the finest medieval poets, Ibn Gabirol, Judah Halevi, and Benjamin of Tudela. She began to study the history and religion of her people. She thrilled at the heroism of the Maccabees and wrote "The Banner of the Jew," which is still recited in our religious schools. She read how a whole Jewish community in the fifteenth century faced the choice of conversion or death at the stake. For them there could be only one choice: men, women and children danced into the flames while they sang the praises of God. Miss Lazarus put this glorious tragedy into a poetic play entitled "The Dance to Death." Even more powerful is her poem, "Crowing of the Red Cock," in which she speaks of later martyrs in Russia. Long before Zionism became a contemporary force, she was the first to appeal for funds to colonize the Jews in Palestine and dreamed and wrote of the Return of the Exiles. Full of sympathy for the persecuted, she rose to attack the dark forces of persecution and found the words that were to create for her a niche for all time among American immortals.

Her most famous poen, "The New Colossus," was created under very interesting circumstances. The French sculptro Frederic Auguste Bartholdi had designed the Statue of Liberty which was intended as a gift of the people of France to the United State to commemorate the one hundredth anniversary of the Declaration of Independence. Money was still needed for the huge pedestal on which the statue was to rest. Mrs. Constance Harrison, particularly inspired by Joseph Pulitzer's editorials in The New York World, undertook the publication of a folder of poetry and sketches by famous authors and artists to be sold for the benefit of the pedestal fund. She approached Emma Lazarus, who replied that she could not write verse on order. But, said Mrs. Harrison, "think of the Russian refugees."

Two days later Emma Lazarus handed the fund "The New Colossus," a poem that depicts America as the hope of the oppressed. Its benefit sale brought the unheard-of-amount of $1,500. In 1903 they were inscribed in the bronze tablet which first was placed on the interior wall of the pedestal and later, for better visibility over the entrance to the Statue of Liberty which stands in New York Harbor where it welcomed immigrants to the New World. Emma Lazarus was thirty-four years old when she wrote the poem that expressed her faith in America and the principles for which America stands. As the authoress of the famous oft-quoted sonnet she was universally acclaimed as the champion of American liberty and democracy, just as the statue itself has become the symbol of our liberty.



Dr. **Mary Walker**, photographed in 1912 in her habitual dress for evening, wearing the U. S. Army's highest award, the Medal of Honor, bestowed on her by President Andrew Johnson for medical services on the battlefield during the Civil War. The medal was later officially recalled (though she refused to return it) on the grounds that she was not a regular member of the armed services but a contract surgeon. In 1977, 60 years after her death, the U. S. Army restored Mary Walker's name to the list of Medal of Honor holders. (Photo courtesy of the Library of Congress)



ANNA MAY WONG
January 3, 1905 - February 3, 1961

Anna May Wong was the second of eight children and second daughter of Wong Sam Sing and Lee Gon Toy, who gave her the Chinese name Lui Tsong at birth. Born and raised in Los Angeles, she attended public Schools while helping in the family laundry. Strong-willed and fiercely independent she decided upon an acting career in her early teens and, defying her father began to make the rounds of the casting offices.

At the age of fourteen, Wong appeared as an extra in her first film, The Red Lantern (1919). Subsequently, she appeared in minor roles in other silent films, all with sinister Asian characters. She played her first leading role in The Toll of the Sea (1922), as a Chinese Madame Butterfly who renounces her true love by dutifully committing suicide after he finds a woman of his own race. Critics praised her performance in this film whose antimiscegenation theme recurs in her later films.

In 1924 Wong savored her first taste of fame by appearing in The Thief of Bagdad, starring Douglas Fairbanks. Though she performed only a supporting role as a "mongol slave," her beauty and grace captured the public eye. Highly photogenic, with high cheekbones, expressive eyes, and jet black hair with horizontal bangs set against an ivory complexion, she became a favorite of photographers as a glamorous, exotic figure. Accordingly, she was groomed as Hollywood's "oriental siren." Her success coincided with the production of a number of new films which used China, Chinatown, or London's Limehouse district as background for crime and mystery. By 1928 she had appeared in more than twenty silent films, most of them of this genre, including Mr. Wu (1927), The Devil Dancer (1927), and Chinatown Charlie (1928).

In 1928, Wong set off for Europe and, for her performance in the German film, Song (1928), she was acclaimed by Berlin critics. She gained recognition in Europe by landing several leading screen and stage roles, reaching the pinnacle of her success during the 1920s and 1930s. She was cast in leading roles in German, English, and Franch melodramas, including Piccadilly (1929) and The Flame of Love (1930). Wong learned German and French and revealed talents for singing and dancing. In 1929 she made her stage debut in The Circle of Chalk with Lawrence Olivier in London. Wong returned to America in 1930 and appeared on Broadway for the first time in the successful play On the Spot. In 1931 Wong performed the film role of Daughter of the Dragon (1931) and a number of other roles.

Reflecting changes in Sino-American relations, Daughter of Shanghai (1937) represented a favorable shift in Hollywood's portrayal of Chinese. Her remaining major roles in the 1930s were Dangerous to Know (1930) and King of Chinatown (1939). Off screen, she raised money for various China relief funds and entertained American troops. After a long absence, she returned to the screen in a suspenseful melodrama, Portrait in Black (1960), as Lana Turner's mysterious maid. Her last film, The Savage Innocents, was released in 1961, the year she died of a heart attack at the Santa Monica, California, home she shared with her brother Richard.

Anna May Wong's career was shaped by sex and race discrimination and she herself was disenchanted with the negative racial stereotypes which, ironically, made her acting career possible. Throughout her long career, the film industry adhered to a general policy of racial exclusion, reserving major Asian roles in class A films for white performers. Circumscribed by forces beyond her control, Wong did not have a real chance to realize her true worth as an actress.

Source: Notable American Women: The Modern Period

74

HOW WOMEN HAVE CHANGED

Female Teachers: 1910 Style

How would you like to have been a female teacher 'way back in 1910, when she was expected to sweep the floor at least once a day, scrub the floor at least once a week with hot water and lye soap, clean the blackboards daily, start the fire at 7 a.m. to warm the school by 8.

She was not permitted to wear bright colors. Dresses had to be not more than two inches above the ankles; she had to wear two petticoats. She could not marry or keep company with men during her employment, she should not get into a carriage or auto with any man except father or brother, and she should not loiter at ice cream stores.

That's not all: she was expected to be at home from 8 p.m. to 6 a.m. unless she was at a school function. She couldn't smoke, play cards or dye her hair. She was expected to attend church each Sunday and either teach Sunday School or sing in the choir.

Oh, yes, she couldn't leave town at any time without the permission of the school board chairman.

All this comes your way from a letter to the editor of the New York Times from Bert S. Feldman, an adjunct assistant professor of local history at Sullivan County Community College in New York.

It was pretty much the same in Pennsylvania, where female teachers were prohibited from marrying until World War II.

Female Teachers: 1910 Style - K-12 Activities

- o Draw a picture of your teacher
- o Draw a picture of the way a teacher dressed in 1910
- o Write a short story about your favorite teacher
- o List comparisons between a teacher in 1910 and today
- o Discuss some of the following questions:

  Why couldn't a teacher wear bright colors?

  Why was her social life so restricted?

  Do you think these rules were the same for men teachers?

- o Conduct a research project to discover what a teacher's life was like 50 years ago? Twenty-five years ago?
- o Interview a teacher who has been retired for 25 years or more

Source: The PDE Times

HOW WOMEN HAVE CHANGED

Following are some of the major trends reflecting changes for women in the last few decades.

Changes in Role Expectations

- Changing self expectations for women with more emphasis on self-reliance and image of self as a person and not as a reflection of others (spouses, etc.)
- More options seen for combining a career outside the home and family responsibilities; increased pressures and demands resulting from dual responsibilities
- More options for men in non-traditional careers and nurturing roles

Changes in Households and Families

- Women and men marrying later (or choosing not to marry at all)
- High divorce rates; more second marriages
- Smaller families; married women having children at a later age (or not at all)
- More women heading single parent households; increasing number of women (heads of households) at poverty level
- More men sharing household and child care responsibilities
- More older women living alone

Changes in Work

- Increased numbers of women in paid labor force
- Expanding numbers of women and men in non-traditional careers
- Increased percentage of women entering professional and business management careers
- Increased numbers of older women returning to paid labor force or entering job market for first time

Changes in Education

- Increased numbers of women in higher education
- Increased numbers of "returning women" - women going to college not directly after high school, but after years as homemakers or in the paid labor force

Courtesy: Maryland Women's History Week

Changes in Legal Rights

- Legislation prohibiting discrimination (including sexual harassment) in employment and education on the basis of sex
- Legislation affecting credit, pension, insurance, and pay equity
- Legislation affecting family relationships - spousal abuse, divorce and child custody

Changes in Health, Recreation, Leisure

- Increased emphasis on physical fitness and self health care
- Increased participation in sports and athletics

Sources: (1) "Women in the Seventies: Changing Goals, Changing Roles," Jeane J. Kirkpatrick, Reflections of America, U.S. Department of Commerce, December, 1980; (2) "How Women Have Changed," American Demographics, May, 1983.

Use the information on the preceding pages to generate classroom discussion. What has brought about these changes? How have they affected the family? the economy? What changes do you foresee for the future?

HOW WOMEN HAVE CHANGED

The following statements, facts, and figures reflect major changes since 1950 which have affected women.

1. Employment

Increasing numbers of women are entering the paid labor force.

Earnings for women still lag behind men's earnings, and women remain concentrated in a few traditionally female occupations. Poverty is increasingly a female problem.

2. Marriage

From childhood girls are still generally taught how to be wives and mothers, while boys learn about careers and employment. Over 90 percent of women aged 30 and older in 1981 had been married, some more than once. But changes in timing and duration have altered the patterns of marriage.

Women now are marrying almost two years later than they used to. A growing share of women are remaining single into their thirties. Some are choosing to remain single. Later marriage for women often results in smaller families.

3. Divorce

The 1970's were the first decade in American history that saw more marriages every year end in divorce than in death. The divorce rate has more than doubled in the past 20 years. Current estimates are that about one-half of all marriages from the early 1970's will end in divorce.

4. Children/Family Size

Women with the highest family incomes have the fewest children, whereas women with the lowest family incomes have the most. Women in white-collar occupations have fewer births than blue-collar, service, or farm workers. And almost 20 percent of women in professional and managerial occupations do not plan to have children. Employed women have fewer children than non-employed women.

Only 10 percent of women aged 40 to 44 in 1981 were still childless, but there have been changes in the age at which women have their first child. In the 1960's many women began to delay having children until over age 25. Then, in the 1970's they pushed the age beyond 30. Families have become smaller than they once were, and the current birth expectations of American women suggest that this trend will continue.

Courtesy: Maryland Women's History Week

5. The Changing Household

Rising divorce rates, lower fertility, and delayed first marriages have changed the American household. The share of all households that include a married couple dropped from 78% in 1950 to 59% in 1981. Today women head nearly one in three households, compared to one in seven in 1950. (This includes households with or without children). In 1982, almost 2/3 of female headed families included children under the age of 18, compared with 1/3 in 1950.

The family households (those with children) maintained by women reflect a high evidence of poverty. A third of all families maintained by women had incomes below the poverty level in 1980, with children in more than four-fifths of them. Less than half of these families had earnings and only 8 percent contained more than one earner.

Black women are especially likely to be family heads. In 1981 fully 41 percent of black families were headed by a woman, compared to only 12 percent of white families.

6. Older Women

In 1981, one-half of all women aged 65 and over were widowed, the same proportion as in 1950. In contrast, the proportion of elderly widowers declined from 24 percent in 1950 to only 13 percent in 1981. The reason is that women's life expectancy has risen more than men's. The life expectancy of women at age 65 currently exceeds that of men by 4.5 years. Not only do wives tend to outlive their husbands, but widowed men also are more likely to remarry than widowed women, in part because there are more older women than older men.

7. Education

Traditionally women have been less likely than men to attend or graduate from college. But by 1981 college enrollment rates for women aged 18 to 19 had surpassed those of men.

Differences remain in the subjects that men and women choose to study. A higher percentage of women still major in education, the humanities, and the health sciences, while fewer major in the physical sciences, engineering, and business, but there are signs of change with more women entering high tech, business and professional programs.

Sources: "How Women Have Changed; American Demographics, May, 1983; U.S. Department of Labor; U.S. Census Bureau; Women, Social Issues Resources, 1983.

Women Today

DISABLED WOMEN: A GROWING FORCE

The effects of being a double minority - a woman and having a disability - have only recently begun to receive attention. Disabled women who are members of racial or cultural minority groups encounter triple barriers. Women have been both disabled persons and the caregivers of other disabled individuals. The current focus on dual and multiple bias has the potential to aid girls with varied disabilities to grow up with increased understanding about themselves, and will enable society to rid itself of many of the myths and stereotypes which have long dominated their attitude toward women who have disabilities. It will also help women in enhancing the status of their role as caregivers to other disabled children and adults.

Historically, women have been considered and treated the weaker sex. Often a disabled woman was not considered to be a "complete" woman, and a minority disabled woman was virtually "invisible," and not considered at all.

Women's human rights and opportunities have improved in the past sixty years, but disabled women are just now emerging from the shadows. Disabled women have tremendous talents and interests. Each one is unique. Yet, they are still the lowest paid and most unemployed population in the United States. They are still the most misunderstood minority, whose reality has nothing to do with the myths in which they are shrouded.

Myth: Disabled women are "taken care of" by their parents or husbands, and do not need to be prepared to take care of themselves.

Fact: Parents do not live forever.

Fact: Disabled women are less likely to marry, marry later in life, and are more likely to be divorced.

Fact: Post-disability employed women are more likely to live at or below the poverty level. Their poverty also forces them to carry lower disability coverage and insurance benefits, which also furthers their economic disadvantage.

Opportunities for disabled women are still severely lacking, and will continue to be so until more educational, vocational, and professional opportunities are afforded them. A wider range of occupations which have the potential for financial advancement must replace the practice of preparing disabled women for service occupations only (occupations which are more altruistic than self-supporting).

Income: While the income disparity between non-disabled men and women remains shockingly broad, for disabled women the situation is much worse. They earn only twenty-four cents for every dollar earned by a non-disabled man. (Editorial note: Disabled minority women earn 12 cents.) Disabled women also apparently have lower earnings relative to men with similar disabilities, although the disparity is not as great.

Courtesy: Maryland Women's History Week

Employment: Disabled persons - especially women - are routinely denied meaningful participation in the national workforce. Statistics on labor force participation indicate that only 30 percent of the disabled men and 11 percent of disabled women are employed full-time, as compared to 74 percent of non-disabled men and 33 percent of non-disabled women.

Women with disabilities, nonetheless, are making their contributions everywhere. Disabled women serve in a variety of occupations, on many different State committees and commissions, and some also hold public office. These disabled women are still considered trail-blazers in this generation. As awareness and appreciation of the capabilities and concerns of disabled women increase, attitudinal and physical barriers are being reduced. With these changes, disabled women can more readily fulfill their individual goals and potential.

Source: "Disabled Women: A Growing Force," Maryland Commission for Women and Maryland Developmental Disabilities Council, 1982.

Helen Keller

Women Today

DISABLED WOMEN

TO DISCUSS:

1. What kinds of barriers - physical and attitudinal - do disabled girls and women face?

2. How do you think disabled girls and women have been able to overcome these barriers?

TO DO:

1. Read the REFLECTIONS ON GROWING UP DISABLED that follow. Discuss your reactions.

2. Identify and find information about specific disabled women you know of - past and present. Ask a librarian for assistance.

3. Invite disabled women to class to share their views on leading an independent life and on overcoming attitudinal and physical barriers.

4. Collect newspaper articles about disabled women.

5. Discuss feelings you have about being or becoming physically disabled. What types of physical disabilities do you feel it would be the most difficult/least difficult for you to cope with? Why?

6. Read a biography or a novel whose main character is a girl or woman with a disability. Identify the ways in which her disability impacted on her life. Locate and read other books in your school and public library that deal with disabilities.

REFLECTIONS ON GROWING UP DISABLED

I do not remember when I first realized that I was different from other people; but I knew it before my teacher came to me. I had noticed that my mother and my friends did not use signs as I did when they wanted anything done, but talked with their mouths.

* *

In this world in which physical perfection is sought by the majority of women, and which is given so much publicity in many circles of society, it is obvious that those who are, in one way or another, physically disabled will often be regarded as "different", and will have many difficulties in making those around them aware that in fact they are the same in most other aspects as other women. One of my greatest problems is in making people accept me for what I am - an individual, to make them realise that although I am disabled, I am capable of leading a "normal" life and doing exactly the same things as I would have done otherwise.

* *

Courtesy: Maryland Women's History Week

Well-meaning teachers became anxious and over-solicitous, which called attention to my problem and gave dependence free rein. Some of my classmates resented this, and sensed the favoritism toward me. This made it hard for me to make friends... I began to feel different from other girls. I could not stand criticism. It was one thing to feel that I was different because I was an epileptic but, in addition, the feeling that I was not capable of keeping up with the other girls made me feel inadequate as well... Through those years from the first grade to the fifth grade I became very, very sensitive. I was extremely insecure. I knew that I was different!

Sources: Images of Ourselves, Women With Disabilities Talking, Jo Campling, Editor, Routledge and Regan Paul, Boston, 1981, p. 4. Reflections on Growing Up Disabled, Reginald Jones, Editor, Council for Exceptional Children, 1983, pp. 2 and 3.

MOTHER TO SON*

Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor--
Bare.
But all the time
I'se been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.
So, boy, don't you turn back.
Don't you set down on the steps
'Cause you finds it's kinder hard.
Don't you fall now--
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair.

--Langston Hughes

Copyright © 1926 by Alfred A. Knopf, Inc. and renewed 1954 by Langston Hughes. Reprinted from The Selected Poems of Langston Hughes by Langston Hughes, by permission of the publisher.

How Would Your Life Be Different: An Assessment of Children's Attitude Toward The Opposite Sex

What effect has the movement for women's rights had on children today? Do they see any differences in the status of men and women? Do children of both sexes aspire to similar goals? A recent study indicates that both boys and girls see the role of men -- in status, income, advantages, freedom -- to be not only different but better than that of women.

Teachers who want to help children develop more positive attitudes about themselves and members of both sexes might want to conduct an experiment in their classes modelled on Dr. Alice I. Baumgartner's study of 2,000 children in Colorado. She and her colleagues at the Institute for Equality in Education simply asked the question: "If you woke up tomorrow and discovered that you were a (boy) (girl), how would your life be different?"

The answers given by the children were expressed in four categories: appearance, activities, behavior and treatment by others. Examples of their responses are as follows:

Appearance

Boys:

- I couldn't be a slob anymore -- I'd have to smell pretty
- I'd have to shave my whole body
- I would use a lot of makeup and look good and beautiful to everyone, knowing that few people would care for my personality

Girls:

- I wouldn't have to be neat
- If I woke up as a boy, I would go back to bed, it would take less time to get ready for school
- I wouldn't have to worry how I look

Activities

Boys:

- I would have to cook, be a mother and yucky stuff like that
- Girls can't do anything that's fun
- I couldn't be a mechanic

Girls:

- I could do more things
- I'd drop my typing class and start taking really hard classes since my dad would let me go to college and he won't now
- I'd be a professional athlete (or mechanic, race-car driver, construction worker, pilot, engineer, forest ranger, stunt man, coal miner, sports commentator, banker, etc.)

Behavior

Boys:

- I'd have to be ladylike and trampish
- I'd have to be kind, cute and have nice handwriting (or "I couldn't climb trees, throw spitballs, have a pocketknife")

Girls:

- I wouldn't have to babysit
- I could go hunting and fishing with my dad
- I'd kill my art teacher instead of just arguing with him

Treatment By Others

Boys:

- I'd have to know how to handle drunks or rapists
- I would have to be around other girls for safety
- I'd be treated like a normal human being, not an animal or anything else
- I would carry a gun for protection

Girls:

- My dad would respect me more
- I'd get called on more in school
- I'd be trusted more when driving
- I wouldn't have to worry about being raped or beaten up
- I'd get away with a lot less

Try this exercise with the children in your class. In grades K-2 it may be necessary to evoke verbal responses recorded on tape to assess comparison between boys and girls. For higher grades written exercise may elicit more honest answers. Follow-up discussions would enable teachers to adapt their own attitudes and behavior in order to help children respect themselves without having contempt for the opposite sex.

While the attitudes of children toward sex roles are developed in the home and community, educators can influence them in a positive way once they find out what they really think about the opposite sex. Dr. Baumgartner recommends some guidelines for achieving this:

- Classroom chores should not be split by gender; tidying up the room, carrying books, moving desks and chairs can be done by boys and girls

- Support childrens' interest in career choices, hobbies or courses by what is evident in each individual, not what you think is appropriate for the child's gender nor what the child believes he or she is restricted to

- Provide role models that destroy negative stereotypes

- Assess whether or not you value your pupils equally and try to teach better attitudes by your own example

Note: If teachers use this exercise in their classroom the Division of School Equity would be interested in some examples of the results. They may be sent to the compiler of this curriculum packet at the address indicated.

Souce: February 1983 Redbook Magazine

Activities for Grades 1—6

- Introduce students to biographies of women in U.S. history. Each student in turn can then develop a diorama, decorate a cake, make a mask, puppet or costume for one woman who especially captures her/his interest and do an explanatory presentation to the class. The entire assemblage can form the base for a school "women's history museum" in the classroom or library, with other classes invited to the opening ceremony and student-conducted tours.
- Arrange for a storyteller or parent to dress in appropriate costume to circulate in your school telling stories about real American women, past or present. As a language arts exercise, the students might ask her questions about the stories, transcribing her responses for a class report.
- Discuss with your class the daily needs of a family for bread, soap, indoor lighting, butter, clothing. How were these needs accommodated in the earlier days of this country? Who did this work? How did a family's needs vary by the climate where they lived? Try your hands at weaving, baking, churning, candle-making. Calculate how often these domestic activities would have to be undertaken to supply the daily, weekly, and annual needs of a family with six children.
- Invite a woman working in a nontraditional job to share her experiences with your class. In advance, have the students prepare interview questions to ask her about the training her work required, what got her interested in this work initially, what she especially likes about the work she does, what its drawbacks are for her, and what her future plans are for her working life. A guessing game to determine just what her work is in the first place can be fun, such as "Twenty Questions" or "What's My Line?"
- Start a collection of pictures and articles from magazines, newspapers and advertisements depicting women in traditional and non-traditional activities. Which are easier to locate? What are the adult women in your students' lives doing that the images represent? Create a mural telling the story of these lives and images to hang outside of your classroom for visitors and other students to see and consider.
- Observe the birthdays of our foremothers throughout the year as you do our forefathers—special bulletin boards, classroom lessons, art projects, films, stories, skits. Birthday cakes decorated by the students to represent the life work of the birthday woman add to the impact and sense of importance, of course!
- Announce a shoebox float contest and miniature parade on a selected theme dealing with women in U.S. history. Possible ideas: women in sports, women work for the right to vote, native and colonial women work to provide for their familes. A student committee can design, make and present ribbons to all participants, and announce each float during the parade.
- Create a special "dinner party" patterned after Judy Chicago's art piece. Each student decorates a paper plate to tell about a special woman in history that she/he has learned about. Place the decorated plates on paper placemats, decorated to compliment each plate. Finish the settings with plastic utensils. Combine these place settings with a "heritage floor": sheets of colored paper with the name of each student's mother and a brief statement about the work she does in her home and/or out of her home. With the settings on desks arranged in a square, the heritage floor tiles inside the enclosed area, the tiles are safe from footprints and provide a visual connection between women of yesterday and women in the students' lives. Be sure to invite in your classroom parents for a viewing!
- "Piece" a quilt of construction paper collage squares, each depicting a scene from the life of a particular woman. Display these together on a dark background for maximum effect.
- As students learn about the lives of the women closest to them—their ideas, work, childhoods—they gain a greater understanding of these women and of the society around them. Create a list of questions with your class that they would like to ask of an aunt, their mother, or a woman who helped raise them. After the students state their questions, organize the list into topics and copy the questions for each student (avoid questions easily answered with only a "yes" or "no"). Rehearse as a group how to conduct an interview and record answers. Have each student write a report on the woman they interviewed. Use the reports to discuss the similarities and differences of the women's experiences.

© **National Women's History Project**
P.O. Box 3716, Santa Rosa, CA 95402 (707) 526-5974

Activities for Grades 7—12

- After reading biographies or general histories about women in the United States, write news releases for radio or television to report the facts of a specific, important event. Pretending the event has just happened, tell all of the important details—who, what, when, where, why? Don't forget to include a snappy title for the story! Examine current news sources for articles concerning women who are presently working to change conditions for themselves and others.
- There are numerous bumper stickers now being used in the women's movement. Choose one and find out what it is about. What is the message about? Who might wear it? Is the issue represented a new one or an issue with a long history? Examples: "Every mother is a working mother." "59¢" "Women Hold Up Half the Sky" "Uppity Women Unite" "Rediscover Women in History" "Failure is Impossible" "New Day - Beyond ERA" "Sisterhood is Powerful."
- "A Woman's Place is in the House . . . and in the Senate." Some have argued that women should not hold high public office because they aren't strong enough or politically astute enough to survive and do a good job. Who are the women in politics today? Consider women from your local to the national levels. What are they like? What adjectives do the media use to describe them? What issues are of prime concern for them? What previous offices did they hold before their present ones? Write to them for their views on an issue of importance to you today, asking their advice on action you can take toward the ends you'd like to see achieved.
- After students conduct the research, have them report to the class about their findings on women and work in other specific time periods of their choosing. Topics to consider:
  - —the varied jobs done by women in the early colonies (be certain to include Blacks, Europeans, Hispanics, Native Americans)
  - —Immigrant women in the 19th Century: where were they from? Why did they come here? Where did they work? What were the conditions of their lives?
  - —the lives of the Indian women of a tribe near your community
  - —the work of migrant women, before and now
  - —Mexican women of "The West" before Europeans arrived; after contact
  - —women workers in the garment industries, from the 1850s to the present
  - —women's roles during the major war periods, and after
- Sponsor a poster design contest in conjunction with your parent-teacher organization. Display the entries in a public area or building. Topic ideas:
  - —Missing Persons: women from our shared past whose contributions are often slighted in the telling of our history. Could be individual or groups of women.
  - —slogans which support change for social equity. After reviewing political posters, develop designs using slogans from examples above or elsewhere to promote ideas for an equitable society for women and men.
  - —women's varied roles, "then and now."
- Have students carefully examine the history text used in their school, listing each woman either mentioned in the index or illustrated by photo or drawing. How often was each woman mentioned or shown? Why were they included? Are women of various cultures portrayed? Contrast the findings with the textbook's treatment of men. Write to the publisher about the findings, recommending additional women to consider in future editions and asking for their response.
- Brainstorm with your class to list questions they'd like to ask an aunt, their mother, or the woman who raised them about her life. Help them organize the questions into topics, or clusters, developing an appropriate questionaire. Guide the discussion toward including questions related to the impact of the general historic events of the woman's life, migrations of her family, family expectations for females and males, attitudes about women's public lives. Discuss oral history interviewing strategies and report preparations. Use the findings to discuss the similarities and differences of the women's experiences.

© **National Women's History Project**
P.O. Box 3716, Santa Rosa, CA 95402 (707) 526-5974

Asian/Pacific American Resources

Since 1977, National Asian/Pacific American Heritage Week has been observed each May. During May 5-12, 1984, educators and community groups nationwide are encouraged to plan activities to recognize the strong and varied traditions of Asian Americans and Pacific Island Americans, and their contributions to our shared culture.

Asian/Pacific Island Americans, like most Americans, derive their heritage from diverse national, cultural, religious and linguistic backgrounds. Despite their differences, however, they're frequently lumped into one large group—Asian/Pacific Island Americans—or two separate subgroups—Asian Americans and Pacific Island Americans. Regardless, it must be remembered that either name represents a myriad of national and cutural subgroups from two distinct geographic regions of the world.

The timing of the annual Heritage Week is significant. There is no precise date when Asians first came to North America, but it is known that the first Japanese person arrived on May 7, 1843. Gold Spike Day, significant for Chinese Americans, was May 10, 1859, the day the last spike was driven on the trans-continental railroad. Additionally, it was on May 6, 1882, that the federal Chinese Exclusion Act was passed.

The Chinese Exclusion Act of 1882 began eighty-three years of Asian immigration suspension or severe restriction. In 1924, a similar Exclusion Act was passed forbidding Japanese immigration. In 1935, Filipino immigration was limited to 50 persons per year. It wasn't until 1965 that these restrictions were finally eased.

The following resources will help you in planning programs and activities addressing the many types of concerns and accomplishments of these diverse groups of American citizens.

ORGANIZATIONS

ARC Associates, Inc., *310 Eighth St., Suite 220, Oakland, CA 94607, (415) 834-9455.*
ARC Associates has available for purchase the materials developed by the Asian American Bilingual Center. The materials include identity, needs, and interaction kits; Korean, Chinese, Filipino, and Japanese language materials; teacher and student workshops; and criterion-referenced tests.

Asian Women United, *170 Park Row 5A, New York, NY 10038.*
Sisterhood is the theme. Among its projects: clothing drive for striking workers in Mississippi, coalition to "Can Charlie Chan," fundraising for Indochinese refugees, defense efforts for Chol Soo Lee. Newsletter and monthly journal.

Japanese American Curriculum Project, Inc., *414 East Third Ave., San Mateo, CA 94401, (415) 343-9408.*
13 years of service to the education community, largest retailer of Asian American materials. Also provides inservice personnel and a resource library for teachers and students. Resource catalog $1.00.

Filipine American Women Political Movement, *4811 Rosewood Ave., Los Angeles, CA (213) 462-4925.*
Stresses working together to advocate equal opportunity in work, politics, civil rights and education. Newsletter, internships and seminars.

Asian and Pacific Americans Concern Staff, *U.S. Department of Education, Washington, D.C. 20202.*
The staff acts as a clearinghouse for the majority of Asian and Pacific American materials, information, and activities.

Pan Asia Inc., *915 15th St. NW, Ste. 600, Washington, D.C. 20005, (202) 737-1377.*
National group dedicated to equal participation and representation. Emphasis on developing leadership skills, combatting stereotypes, networking. Most recent project was on preventing juvenile delinquency among APA women.

Korean Patriotic Women's Assn. in America, *P.O. Box 603, New Paltz, NY 12561, (914) 255-6636.*
Since 1975, members have been gathering to discuss political problems and developments in South Korea. Lobbies on behalf of human rights, publishes magazines.

Organization of Asian Women, *P.O. Box 375, 39 Bowery, New York, NY 10002, (212) 923-5492.*
Formed in 1978. Participates organizationally and as individuals in social action activities and struggles. Particular focus on issues affecting needs of Third World and poor women.

Organization of Chinese-American Women, *21 Division St., New York, NY 10002, (212) 226-5878.*
Advocates primary concerns of women. Workshops on career advancement, assertiveness training, resume writing. Membership, publications.

Chinese Women's Research Project, *750 Kearny St., San Francisco, CA 94018, (415) 986-1822.*
The first-ever attempt to document the history of Chinese women in America. Now collecting interesting memorabilia, anecdotes and facts about exceptional Asian women who should be given special mention.

Asian Women United of California, *Info: Study Center/AWU, P.O. Box 5646, San Francisco, CA 94101.*
Membership organization concerned with Asian American women's employment and educational needs. Publications and media productions of outstanding quality, nationwide value.

Films & Video

Mitsuye and Nellie *by Allie Light and Irving Saraf, 1981, 58 min., 16 mm color.*
Documentary about Asian American poets Mitsuye Yamada and Nellie Wong, and their experiences as Asian American women and writers.

Chiang Ching: A Dance Journey *by Lana Pih Jokel, 1982, 30 min. 16 mm color.*
Documentary on the multi-faceted career of choreographer Chiang Ching. From her first childhood dance classes in China to her brief career as a Hong Kong movie star, and her development as choreographer with her own dance company.

Toshiko Akiyoshi: A Woman and Her Music *by Renee Cho, work-in-progress, 16 mm color.*
Documentary on the Japanese big-band jazz conductor and musician/composer Toshiko Akiyoshi.

Sewing Woman *by Arthur Dong, 1982, 14 min., 16 mm color.*
Documentary based on the life of Zem Ping Dong, the fimmaker's mother. It follows her life from the villages of China to years as a garment worker in San Francisco's Chinatown.

Gaman *by Robert Miyamoto with drawings by Betty Chen and music by Nobuko Miyamoto, 1983, 6 min., 16 mm color.*
Gaman explores the Japanese World War II internment camp experience through the eyes of a young girl.

Fei Tein *by Christine Choy, 1983, 20 min., 16 mm color.*
Drama about the relationship between a cynical Chinese American professional (Kitty Chen) and an elderly "bird-lady" from New York's Chinatown(Lilah Kan). Based on the play "Pidgeons" by Genny Lim.

Survivors *by Steven Okazaki, 1982, 58 min., 16 mm b/w.*
Documentary on the Japanese American survivors of the Hiroshima-Nagasaki atomic bombing, most of whom are women.

With Silk Wings: Four Videotapes about Asian American Women at Work, *Asian Women United, 2644 La Honda, El Cerrito, CA 94530, (415) 237-7684. Produced by Loni Ding with assistance from Kathy Fukusawa, 1983, 30 min. each, video, color.*
This package of four 30-minute television programs is without precedent in its scope and effort at image-breaking and image-building:

PAST AND PRESENT A brief overview of the history of Asian American women in the workplace is updated by current issues. The program is further accented by the comments of women in high-visibility positions who exert executive authority, combined with strong communication skills. Availability date unknown as of 4/84.

FOUR WOMEN An indepth look at four working women, each down-to-earth yet extraordinary for their strength and persistence. A Chinese American union organizer, a Filipino American community physician, a Japanese American arthitect and a Korean American social worker who share their experiences and personal feelings within the flux of family life and community service.

ON NEW GROUND Delves into the experiences and workplaces of 10 Asian American women who are gratified working in non-traditional occupations. Featured are a bartender, pharmacist, boutique designer, municipal court judge, park ranger, two men's varsity coxswains, police officer, investment broker, television anchorwoman and a welder.

FRANKLY SPEAKING The rarely discussed dilemmas of youth. Students, junior high through college age, talk candidly about their families, schools and personal matters and how these elements color their feelings about the future. Dramatic presentations, embodying many of the quandaries that arise, are performed by the Asian America Theater Co.

The New Wife *by Renee Cho, 1978, 30 min., 16 mm color.*
Story of a Chinese woman who arrives in America to join her new husband and becomes disillusioned with life here.

Marathon Woman *by Ellen Freyer, 30 min., 16 mm color.*
Documentary portrait of Miki Gorman, a Japanese American who set a women's world marathon record.

Emi *by Michael Toshiyuki Uno, 1978, 28 min., 16 mm color.*
Documentary about Nisei writer Emi Tonooka's pilgrimage back to the World War II internment camp where she spent her teenage years.

POSTERS

Contemporary Asian Personalities, *The Instructor Publications, Dansville, NY 14437, (716) 335-5551.*
Full-color 11 x 15 posters on heavy stock with biographical notes on each person, brief guide for teachers with each set. Half of the people featured are women. $7.25/set.

DOLL

Japanese American Curriculum Project, *414 East Third Avenue, San Mateo, CA 94401.*
The JACP produces a charming Asian American cloth doll. Lynn is 19" tall with hand-embroidered Asian-American features. Her black yarn ponytails are held with pink ribbons that match her polkadot, lace-trimmed dress. She is wearing a pinafore with her name embroidered on it, white bloomers, pink stockings and white shoes. **$32.00.**

NATIONAL ARCHIVE

Third World Women's Archives, *P.O. Box 159, Bush Terminal Station, Brooklyn, NY 11232.*
The Third World Women's Archives is gathering diverse multi-cultural materials which will enable a piecing together of the histories of Asian and other third world groups. They are looking for personal papers, letters and diaries, photographs, tapes, films, unpublished manuscripts, articles, books, journals, newspapers, flyers, sheet music and records, and any other pertinent documents about women in the U.S. and abroad.

PUBLICATIONS

***With Silk Wings: Asian American Women at Work** *by Elaine Kim with Janice Otani, paperback, 150 pages.*
Unique interviews of 52 women in 52 different occupations, emphasizing their family and cultural ties as well as their workplace successes.

Wings for Lai Ho *by Genevieve Lim, 1982, East-West Publishing Co.*
Story of a six-year old Chinese girl's experience as a detainee on California's Angel Island, written in Chinese and English.

***Through Harsh Winters: The Life of a Japanese Immigrant Woman** *by Akemi Kikumura, 1981, Chandler and Sharp Publishers, 157 pages.*
Insightful story of the author's mother in her triumphant struggle to overcome hardships of life in America, spans the years 1904-1980.

Desert Exile: The Uprooting of a Japanese American Family *by Joshiko Uchida, 1982, University of Washington Press.*
Uchida chronicles her family's story of internment during World War II.

Obasan *by Joy Kogawa, David R. Godine, Boston, 1982.*
Autobiographical novel examines the personal wartime internment experiences of the author through the diary of her aunt.

Picture Bride *by Cathy Song, Yale University Press, 1983.*
Song's book of poetry won the distinguished Yale Series of Younger Poets competition.

***Nisei Daughter** *by Monica Sone, 1982, University of Washington Press, 238 pages.*
Personal account of growing up in the 1920s and '30s on the Seattle waterfront, and of her family's internment during World War II.

Chinese Women of America, 1834-1982, *by Judy Yung and Vincent Tang-Tobe, published by the Chinese Culture Foundation of San Francisco.*
The first major study on the experience of Chinese American women, chronicling their history, struggles and achievements. Thoroughly illustrated.

*Available from NWHP, P.O. Box 3716, Santa Rosa, CA 95402.

with
Silk Wings

ASIAN AMERICAN
WOMEN AT WORK

Crossing Cultures II: Third World Women . . . *Consortium for Educational Equity, Rutgers University, Kilmer Campus 4090, New Brunswick, NJ 08903 (203) 932-2071.*
A book of ideas, materials and activities focusing on Asian, Asian-American, Black, Hispanic and Native American women. All materials are annotated and include a broad suggested grade level.

Fifth Chinese Daughter *by Jade Snow Wong, 1945, Harper & Row.*
Her childhood in San Francisco during the Depression gives a warm portrait of her warm relationship to her family as she matures.

The Words of A Woman Who Breaths Fire *by Kitty Tsui, 1983, Spinsters Ink, New York.*
A Book of Tsui's poetry which tells of her life as an Asian American woman.

"No matter what you do, you can't let your dreams fade. You have to fight for what you believe in and keep going after it."

Deborah Gee, Emmy Award-winning TV producer
KGO-TV, San Francisco

***Thousand Pieces of Gold** *by Ruthanne Lum McCunn, 1981, Design Enterprises of San Francisco, 308 pages.*
A new view of the American West through the eyes of Lalu Nathoy covering the years 1865-1933.

Heresies, *P.O. Box 755, Canal St. Station, New York, NY 10013.*
Issue No. 15 explores racial and sexual discrimination through essays, prose, poetry, art and interviews. One copy of the book-length magazine is $6.00.

Eastwind: Politics and Culture of Asians in the United States *Getting Together Publications, Spring/Summer, 1983, Vol. 2, No. 1.*
"Focus: Asian Women," a collection of articles by and about Asian women in America.

PHOTOGRAPHIC EXHIBIT

Chinese Women in American History, *Asian Cultural Exchange, 1601 28th Street, Suite A, Sacramento, CA 95816, (916) 452-4001.*
The story of the historical and cultural forces that shaped the lives and caused the struggles of the Chinese women in the United States is poignantly told through this outstanding exhibit. Large display of photo panels with descriptive text and data charts traces the lives and achievements from 1834 through the present.

Schedule of Chinese American Women Exhibit

April 12th — June 13th

JFK Memorial Library, CA State University,
Los Angeles, CA 90032, (213) 224-2272

August 15th — September 30th

Art Gallery of Prince Quhio
Federal Building, Honolulu, Hawaii

November and December

Houstin Public Library

for more information and dates contact Judy Yung.

Mitsuye and Nellie
Light-Saraf Films
131 Concord Street
San Francisco, CA 94112

Chiang Ching: A Dance Journey
Univ. of California, Extension Media Center
2223 Fulton Street
Berkeley, CA 94720
(213)737-2663

Toshiko Akiyoshi
Horizon Films
228 Santa Monica Blvd, #7
Santa Monica, CA 90401
(213)451-8841

Sewing Woman
Deepfocus Productions
1548 Lombard Street
San Francisco, CA 94123
(415)776-9049

Gaman
Great Leap
PO Box 56053
Los Angeles, CA 90008
(213)292-5017

Fei Tein
Third World Newsreel
160 5th Avenue, Room 911
New York, NY 10010
(212)243-2310

Survivors
Survivors Film Project
PO Box 315
Franklin Lakes, NJ 07417
(201)891-8240

The New Wife
Kay Cooper, AFI
2021 North Western Avenue
Los Angeles, CA 90027
(213)856-7600

Marathon Woman
Filmaker Library
133 East 58th Street
New York, NY 10022

Emi
Educational Film Center
5101F Backlick Road
Annandale, VA 22003

National Asian American Telecommunications Network Association
Jim Yee, Director
346 9th Street, Floor 2
San Francisco, CA 94105
(415)863-0814
(for referral to other films by/about Asian Americans)

Black History Month is an important focal celebration and a spring board for the year round inclusion and discussion of the contributions of Afro-Americans to U.S. culture and society. The materials listed in this section are valuable resources for classroom curriculum or community activities.

Black Women's History Resources

Films:

FANNIE LOU HAMER: PORTRAIT IN BLACK, from Sterling Educational Films, 214 E. 34th St., New York, NY 10016, 10 minutes, color, grades 9—Adult.

FUNDI: THE STORY OF ELLA BAKER, from New Day Films, P.O. Box 315, Franklin Lakes, NJ 07417, 63 minutes, color, grades 8—Adult.

HARRIET TUBMAN AND THE UNDERGROUND RAILROAD, from McGraw Hill, 1221 Avenue of the Americas, New York, NY 10020, 2 parts, 27 minutes each, black and white, grades 6—Adult.

MARVA (Marva Collins), from Carousel Films, 1501 Broadway, New York, NY 10036, 17 minutes, color, grades 9—Adult.

Resource Center and Curriculum Materials:

NATIONAL ARCHIVES FOR BLACK WOMEN'S HISTORY, 1319 Vermont Ave. NW, Washington D.C. 20005 (202) 332-9201.
Comprehensive collection of materials about Black women throughout U.S. history. Exciting new print and media and display materials. Send for free brochure describing video, posters, travelling exhibits and more.

Special Resource:

OAH/ABWA BLACK WOMEN'S HISTORY PROJECT, Darlene Clark Hine, Purdue University, West Lafayette, Indiana 47907 (317) 494-6969.

Catalogs:

COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN, 1841 Broadway, New York, NY 10023 (212) 757-5339.
Catalog describes important curriculum materials to help eliminate bias on the basis of sex, race, national origin or disabilities.

NATIONAL WOMEN'S HISTORY PROJECT, P.O. Box 3716, Santa Rosa, CA 95402 (707) 526-5974.
Catalog includes books, posters, curriculum materials, and other resources to promote the study of women's history from a multi-cultural perspective.

Posters:

CONTEMPORARY BLACK PERSONALITIES, Instructor Publications, Dansville, NY 14437.
Full color 11 x 15" poster set on heavy cardboard with biographical notes on each poster, brief guide for teacher with each set. Personalities include: Yvonne Braithwaite Burke, Patricia Roberts Harris, Jayne Kennedy, Coretta Scott King, Cicely Tyson, Jane C. Wright, M.D.

TABS POSTERS, 744 Carroll St., Brooklyn, NY 11215 (212) 757-5339.
Posters of Fannie Lou Hamer, Wilma Rudolph, Lorraine Hansberry, Mary Church Terrell. Each comes with a brief biography.

Postcards:

HELAINE VICTORIA, 4080 Dynasty Lane, Martinsville, Indiana 46151.
Postcard sets depicting particular Afro-American women and women in apartheid Africa.

Calendar:

BLACK WOMEN: ACHIEVEMENTS AGAINST THE ODDS, GMG Publishing, 25 West 43rd St., New York, NY 10036.
The contents of the calendar are based on an exhibition developed and published by the Smithsonian Institution Traveling Exhibition Service.

Records:

WOMEN OF COURAGE SERIES, The Electric Company WOC, Suite 318-319, 261 E. Fifth Street, St. Paul, MN 55101.
Songs and stories about American women who, through a single act or a lifetime of commitment, have shown outstanding courage.

***WHAT IF I AM A WOMAN? BLACK WOMEN'S SPEECHES, Folkways Records.**
A wonderful opportunity to hear these famous women speaking eloquently for equal rights in race and sex. Liner notes give background information and a full transcription. Vol. 1 includes: Maria W. Stewart, Sojourner Truth, Sarah Parker Redmond, and Mary Church Terrell. Vol. 2 includes: Ida B. Wells-Barnett, Fannie Lu Chaney, Shirley Chisholm, Angela Davis, and Coretta Scott King. **33 rpm, grades 6 and up.**

Coloring Book:

COLOR ME BROWN, Johnson Publishing Company, 820 S. Michigan Ave., Chicago, IL 60605.
Brief, simple biographies accompany the equally simple line drawings of the book's 29 Black people of historic interest, including 7 women: Mary McLeod Bethune, Lorraine Hansberry, Mary Church Terrell, Sojourner Truth, Harriet Tubman, Ida B. Wells-Barnett, and Phillis Wheatley. Facial characteristics tend to be more European than African.

Journal:

SAGE: A SCHOLARLY JOURNAL ON BLACK WOMEN.
It's purpose is to provide an interdisciplinary forum for the discussion of issues relating to Black women and to share this knowledge with a broadly based audience of people committed to improving Black women's lives.

Reference:

***CONTRIBUTIONS OF BLACK WOMEN TO AMERICA, Marianna W. Davis, editor.**
The works of American Black women over the past two hundred years are chronicled by topic with individual women well-indexed in two exhaustive volumes. **1064 pages, cloth, photos, grades 9—Adult.**

Curriculum and Reference:

THE TOTAL APPROACH: INTEGRATING THE HISTORY OF AFRICAN AMERICANS AND WOMEN INTO THE CURRICULUM, Beryl Banfield, NY University, Metro Center, New York, NY 10003.
A pamphlet of strategies, activities and resources.

CROSSING CULTURES . . . THIRD WORLD WOMEN, Rutgers - Consortium for Educational Equity, Kilmer Campus, New Brunswick, NJ 08903.
A book of materials, activities and ideas for the classroom teeacher focusing on information frequently not present in school libraries or supplementary materials. **36 pages.**

***EMBERS: STORIES FOR A CHANGING WORLD, Ruth Meyers and Beryl Banfield, editors.**
The **Embers** student reader supplies children with exciting role models of strong females of all races. The Teacher's Edition contains 21 lesson plans offering a full language arts curriculum with extensive activities.

Books—Elementary

***CORETTA SCOTT KING, by Lillie Patterson, Garrard Pub. 1977.**
Covers her role in the Civil Rights Movement of the 1950's and 60's. Photos.

HER NAME WAS SOJOURNER TRUTH, by Hertha Pauli, Avon Pub. 1976.
The life of a black abolitionist and fighter for women's rights.

***LORRAINE HANSBERRY, by Catharine Scheader, Children Pr., 1978.**
Brief Biography of her life as a writer, artist and social activist.

BLACK WOMEN OF VALOR, by Olive W. Burt, Messner Pub. 1974.
Lives of 4 women who succeeded in 20th century America.

SHE WANTED TO READ: THE STORY OF MARY McLEOD BETHUNE, by Ella Kaiser, Carruty-Abingdon Pub. 1966.

CHARLOTTE FORTEN: FREE BLACK TEACHER, by Esther Douty, Garrard Pub. 1971
The story of a young free black woman who devoted her life to teaching and helping her people before and after the Civil War.

***HARRIET TUBMAN: GUIDE TO FREEDOM, by Sam and Beryl Epstein, Garrard Pub. 1968.**
Well-illustrated. Describes the underground railroad, the slave escape route to the north.

MUMBET: THE STORY OF ELIZABETH FREEMAN, by Harold Felton, Dodd, Mead Pub. 1970.
A Black slave who gained freedom in 1781 by fighting her case through the Mass. courts.

***PHILLIS WHEATLEY, by Meriam Morris Fuller, Garrard Pub. 1971.**
America's first published Black poet. Large print. Pictures.

***ROSA PARKS, by Eloise Greenfield, Crowell Pub. 1973.**
Her brave stand precipitated the Montgomery bus strike in 1955.

FIGHTING SHIRLEY CHISOLM, by James Haskins, Dial Press 1975.
Her life as a political activist.

FANNIE LOU HAMER, by June Jordan, Crowell Press, 1972.
The gallant Black woman who worked for voter registration in Mississippi in the 1960's.

MAHALIA: GOSPEL SINGER, by Kay McDearmoan, Dodd, Mead Pub. 1976.
Biography of a famous singer.

Secondary and Adult

SHIRLEY CHISHOLM, by Susan Brownmiller, Pocket Press, 1972.
The major events in her life from childhood through her political career. **Grades 7—9.**

JOSEPHINE BAKER, by Leo Guild, Holloway House, 1976.
Spans 65 years of her life from 1911 race riot through her career as a performer.

LADY SINGS THE BLUES: BILLIE HOLIDAY by Billie and William Duffy Holiday, Avon Books, 1956.
A no holds barred autobiography.

***BLACK WOMEN IN WHITE AMERICA: A DOCUMENTARY HISTORY, edited by Gerda Lerner, Vintage Press, 197[illegible]**
Through letters, journals and other first person documents, the strength, pride and sense of community of black women throughout U.S. history emerges clearly.

I, CHARLOTTE FORTEN, BLACK AND FREE, by Polly Longsworth, Crowell Press, 1970.
Biography of an outstanding Black woman who became a teacher and part of the anti-slavery movement.

***BLACK FOREMOTHERS: THREE LIVES, by Dorothy Sterling, Feminist Press, 1979.**
Three biographies told in the context of the woman's historic time: Ellen Craft, Ida B. Wells, and Mary Church Terrell Teacher's guide is also available for secondary classroom use.

JUBILEE, by Margaret Walker, Bantam Books, 1967.
Novel based on the life of the author's great grandmother in the old South during the Civil War.

***HARRIET TUBMAN: CONDUCTOR ON THE UNDERGROUND RAILROAD, by Ann Petry, Archway Paperback, 1971.**
Dramatic biography of her daring life conducting slaves to their freedom.

BLACK WOMEN IN 19TH CENTURY AMERICAN LIFE, by Bert James Loewanberg and Ruth Begin, editors, Penn. State Univ. Press, 1978.
Women in this book comprise a cross section of historically significant black women in the 19th century.

MT. ATHOS, YESTERDAY, TODAY AND TOMORROW, by G.G. Loving, Route 2, Box 141, Concord, Virginia 24538.
Her personal memories of Mt. Athos, Virginia available from the author at the above address.

THIS BRIDGE CALLED MY BACK: WRITING BY RADICAL WOMEN OF COLOR, By Cherrie Moraga and Gloria Anzaldua with forward by Toni Cade Bambara. Persephone Press, 1981.
Includes prose, poetry, personal narratives by Afro-American, Asian-American, Latina and Native American women.

ALL THE WOMEN ARE WHITE, ALL THE BLACKS ARE MEN, BUT SOME OF US ARE BRAVE, edited by Gloria T. Hull, Patricia Bell Scott and Barbara Smith. Feminist Press, 1982.
Women's history and a tremendous resource book on the lives of black women

BLACK WOMEN IN AMERICAN BANDS AND ORCHESTRAS, by Antoinette Handy, Scarecrow Press, 1981.
Academic style. Complete review of development of bands and orchestras with many biographies and photos of women musicians who performed with them.

IN SEARCH OF OUR MOTHER'S GARDEN, by Alice Walker, Harcourt, Brace, Jovanovich.
A wonderful collection of essays describing black women in relationship to their families, their mothers, to each other, to black men, to white society and the world at large.

***Available from National Women's History Project, P.O. Box 3716, Santa Rosa, CA 95402**

These suggested activities are intended to help promote the study of Black women throughout the school year.

After reading about Harriet Tubman, the physical risks she took and her dedication to help other slaves, have students discuss the concept of strength: what it is, whether it is a trait of females or males only, the particular qualities that are present in a strong person. Who are some people today who exhibit strength? What physically disabled people today are examples of strength?

Study Sojourner Truth's most famous speech, given at Akron, Ohio in 1851, thinking about her asking " . . . and ain't I a woman?" What do you think she means by that question? According to the man she was answering, women are weak and need to be cared for, but as Sojourner Truth points out, no one ever treated her with excessive care. Discuss how such social attitudes limit women and their work choices. Consider the fact that slave women labored day *and* night. Are there comparable discussions going on about women and work today? Invite a community resource woman into the classroom who works in a job requiring physical strength.

After reading about Mary McLeod Bethune, discuss how a mother, big sister or aunt plays the role of educator in a family. Explore the concept of learning to read. Bring in books in foreign languages or shorthand, asking different groups of students to guess what the story or article is about. Discuss the frustrations felt by not having access to the meanings of words or symbols. Mary McLeod Bethune and thousands of other women dedicated their lives to education. Why was their work important, then and now?

Read the Declaration of Independence together in class paying particular attention to those sections discussing the rights of people. Substitute the words "men and women of all races" wherever only "men" are referred to. Discuss how the substitution of this phrase affects the meaning of the Declaration.

Hispanic Women Resources

National Hispanic Week is celebrated the week of September 16th, the anniversary of Mexico's war of independence from Spain in 1810. Although the observation date is based on Mexican history, it is appropriate to expand the focus to include all Hispanic peoples.

National Hispanic Week is an important focal celebration and a springboard for the year 'round inclusion and discussion of the contributions of Hispanic Americans to U.S. culture and society.

BOOKS

***Las Mujeres: Conversations from a Hispanic Community**
Nan Elsasser, Kyle MacKenzie and Yvonne Tixier y Vigil
Oral histories of 21 Hispanic women in New Mexico representing four generations. Feminist Press. Illustrated. Grades 9-adult. 162 pages, paper.

***Las Mujeres Teaching Guide**
Olivia El Chapa
Classroom activities and projects to compliment above listing. Annotated bibliography of books, articles and films. Feminist Press. 39 pages, paper.

***Contributions of Women: Labor**
Marcia McKenna Biddle
Well illustrated biographies of women leaders in the labor movement, including Dolores Huerta. Dillon Press. Grades 7-12, 126 pages, cloth.

***Women of the West**
Cathy Luchetti and Carol Olwell
A lavishly illustrated, revealing account of what life was really like for all women in the Western United States between 1830 and 1910. Antelope Press. Grades 9-adult, 240 pages, cloth.

***Nancy Lopez: Wonder Woman of Golf**
Nancy Robinson
A well illustrated biography of the dedicated Mexican-American professional athlete. Children's Press. Grades 5-8, 48 pages, cloth.

***Mujeres de la Raza**
Bay Area Bilingual Education League
Brief biographies of ten Hispanic women. A full page sketch of each woman separates the Spanish and the English text. BABEL. Grades 5-12, 51 pages, paper.

***Moving the Mountain: Women Working for Social Change**
Ellen Cantarow, Susan Gushee O'Malley and Sharon Hartman Strom
Oral histories of three remarkable political activists, including Jessie Lopez De La Cruz, the first woman to actively organize in the fields for the United Farm Workers. Photos. Feminist Press. Grades 9-adult, 208 pages, paper.

***Moving the Mountain Teaching Guide**
Barbara Gates and Katherine J. Poss
Includes creative ideas for teaching about women activists, with very comprehensive guidelines for oral histories. Feminist Press. 64 pages, paper.

***Stereotypes, Distortions and Omissions in U.S. History**
Council on Interracial Books for Children
Excellent resource provides supplemental information on many cultural groups including Hispanics and Puerto Ricans. CIBC, Inc. Grades 9-adult, 143 pages, paper.

Women in Spanish America: An Annotated Bibliography from Pre-Conquest to Contemporary Times
Meri Knaster
A major contribution to ongoing interdisciplinary research on women, this bibliography offers access to over 2500 publications in Spanish and English covering Spanish American women's activities from pre-conquest to the present. G.K. Hall. Adult, 696 pages, cloth.

***Diosa y Hembra: The History and Heritage of Chicanas in the U.S.**
Martha Cotera
A comprehensive outline of the Chicana experience in the U.S. from pre-contact to the present, providing basic information and references addressing such issues as education, employment, farmwork, politics, literature, labor organizing, marriage and religion. Information Systems Development. Adult, 202 pages, paper.

Twice a Minority: Mexican American Women
Margarita B. Melville, Ed.
A well-rounded profile of the Mexican American woman, comprising addresses, lectures and essays on social networks, gender roles, health issues, migration, family planning, feminism, aging and other topics of import. C.V. Mosby Co. Adult, 270 pages, paper.

POSTERS

20th Century Hispanic Personalities
The Instructor Publications
Dansville, NY 14437
(716) 335-5551
Full-color, 11" x 15" posters on heavy card stock with biographical notes on each person, brief guide for teacher with each set. Half of the 20 people featured are women. $7.25 per set.

***History of California Women: 1720-1920**
Joanne Brouk and Lisa Rubens
24" x 34" poster includes fifty photographs of California women of all races and social classes, produced by the California Historical Society. $5.

OTHER INFORMATION SOURCES

Information Systems Development
1100 East 8th Street
Austin, TX 78702
(212) 532-8330
A private consulting firm specializing in library consulting and research services. Information is available in such areas as Chicana concerns, bilingual education, and Chicana studies. Fee for services.

Mexican American Women's National Association (MANA)
P.O. Box 656
L'Enfant Plaza
Washington, DC 20024
A nationwide Chicana organization which provides a national forum for Chicana issues, helps develop leadership, and helps improve communication on Chicana issues. Information on current Chicana concerns is available.

U.S. Commission on Civil Rights
Washington, DC 20425
The Commission has issued reports on the status of Mexican-Americans in the U.S. in such areas as justice and education. An example is the Mexican American Education Study (1969-1974), which provides background on educational barriers for Mexican-Americans.

Bay Area Bilingual Education League
The National Hispanic University
255 East 14th Street
Oakland, CA 94606
(415) 451-051[illegible]
Excellent resource for materials and information.

FILM

Chicana
Ruiz Productions
P.O. Box 27788
Los Angeles, CA 90027
Vividly punctuated with traditional art works, the history of the Chicana is traced from pre-contact society through the present day. Grades 9-adult, 22 minutes, color.

JOURNAL

Nuestro
A monthly publication which covers the various contemporary issues that affect the Hispanic community. The June/July 1979 issue is devoted to a discussion of issues concerning Hispanics. Available from: P.O. Box 10100, Des Moines, IA 50340.

**Available from the NWHP, P.O. Box 3716, Santa Rosa, CA 95402*

Resources for Native American/Alaskan Native Women

As we compiled resources for Native American Awareness Week (observed in mid-October), we learned that the date had been selected because of Columbus Day. OHOYO, an important Native American women's resource center, told us that October 12th is a date that they are reluctant to commemorate. The Native American population in the United States today is over 1.5 million, comprising over 300 tribes which are tremendously diverse in cultural, religious and linguistic backgrounds. We suggest the materials listed in this section as valuable resources for classroom instruction or community activities ***throughout*** *the year.*

JOURNALS

Frontiers: A Journal of Women Studies
Vol. VI, no. 3, Fall, 1981.
Whole issue on Native American women. Extensive bibliography included by Lyle Koehler.

California Historical Society Quarterly
Summer 1984 will publish an article on California Indian women by Lynn Reese. The article will be excerpted from a book to be published titled: Resist and Survive, California Indian Women in the 18th and 19th Centuries. For information on the book contact: Lynn Reese, 1030 Spruce St., Berkeley, CA 94707.

Waheenee: An Indian Girl's Story Told by Herself
Gilbert L. Wilson
North Dakota History: Journal of the Northern Plains 38:1 and 2, Winter-Spring 1971.
188 pp. $2.50. Available from the State Historical Society of North Dakota, Liberty Memorial Building, Bismark, N.D. 58501. This oral history was published in 1921 and has been republished in its entirety by the North Dakota State Historical Society. Gilbert Wilson was a minister who talked with a woman of the Hidatsa (a Sioux tribe) name Waheenee-wea, or Buffalo Bird Woman, in 1908 and put her stories in a book.

POSTERS

St. Paul Public Schools WEEA Project
Developing Multi Media Curriculum Aids for Teaching About Minority Women, Gloria Kumagai, Director, Urban Affairs Dept., 360 Colborne, St. Paul, MN 55102.
American Indian-Alaska Native Women Posters: a series of 20 posters portraying ten prominent women who represent career fields of wide diversity and 10 other posters feature Indian girls who aspire to have careers in these fields.

Contemporary Native American Personalities
The Instructor Publications, Inc., Dansville, NY 14437.
Full-color posters with biographical notes and teacher's guide.

NOOTKA
CHINOOK
MASSACHUSET
NARRAGANSET
PEQUOT
NANTICOKE
Culture Areas
Arctic
Subarctic
Northwest Coast
California
Plateau

". . . this wasn't an undiscovered land. It was very much 'discovered' by the people who already lived here."

—History Revisited

FILMS

Basketry of the Pomo Indians
University of California, Extension Media Center, Berkeley, CA 94720.
The superb baskets of the Northern California Pomo women are detailed with technical descriptions of entire process. 30 minutes, color, 1962. Adult.

Girl of the Navajos
Coronet Films, 65 East South Water Street, Chicago, IL 60601.
Based on the story of "Nannbah's Friend" by Mary Perrine, a young girl recalls her feelings of fear and loneliness the first time she had to herd her family's sheep into the canyon. 15 minutes, color. Grades K-4. 1977.

Lucy Covington: Native American Indian
Encyclopedia Britannica Educational Corp., 310 South Michigan Ave., Chicago, IL 60604.
The grandaughter of the Colville Indian's last chief, now a leader herself, tells the story of her tribe and family. 16 minutes, color. Grades 7-adult.

Maria of the Pueblos
Centron Films, 1621 West 9th St., Lawrence, KA 66044.
The story of Maria Martinez and the village of San Ildelfonso. 15 minutes, color, 1971. Grades 4-12.

Navajo Girl
Center for the Humanities, Box 1000, Mt. Kisco, NY 10549.
The story of Katherine Begay and her life as a Navajo today. 20 minutes, color, grades 3-12.

Maghidi Mia (Corn Woman)
UTETC, American Indian Curricula Development Program, 3315 S. Airport Rd., Bismark, N.D. 58501.
Slide tape show. Memories of a tribal elder telling of her life and times in an Indian village. Grades 5-up. 10 minutes.

Mothers of Many Children
National Film Board of Canada
3155 Cote De Liesse Rd., Montreal, Quebec, Canada, H4N 2N4 (514) 333-3333.

BEST COPY AVAILABLE

BOOKS

In Search of Our Past: Units in Women's History
WEEA Publishing Center/EDC, 55 Chapel St., Newto, MA 02160, 1980.
Unit 1: "Native American Women in PreColumbian America" recounts traditional roles of women primarily concentrating on Indian women of the Southwest. Grades 9-12.

Native American Women: A Bibliography
Rayna Green, Indiana University Press, 1983.
Widely expanded library edition of version originally published by Ohoyo Resource Center. Contains almost 700 entries on works by and about American Indian/Alaska Native women published over the last 3 centuries.

Women, Numbers and Dreams
Teri Hoch Perl and Joan M. Manning, WEEA Publishing Center/EDC, 55 Chapel St., Newton, MA 02160, 1980.
Biographies of contemporary women who have succeeded in math oriented professions. Edna Paisano (Laguna Pueblo) is one of the women profiled. Math activities included.

An Indian Girl in the City
Edna Manitowabi, Friends of Malatesta, Buffalo, NY, 1976.
An autobiographical memoir about a young Ojibwa woman's experiences away from the reservation.

A Bibliography of Native American Women
Gretchen Bataille, Iowa State University, Dept. of English, Ames, IA 50011.
26 page annotated bibliography.

The Ways of My Grandmothers
Beverly Hungry Wolf, Quill Press, 1980.
Wonderful collection of oral histories of women in the Blackfoot tribes. Their stories reveal the real life experiences of women in the Blackfoot Nation. By tribal custom, all the old women of the past are the author's grandmothers. Grades 10-adult.

***Pablita Velarde**
Mary Carroll Nelson, Dillon Press, 1971.
Velarde helped revive and reinterpret traditional Indian artforms. Grades 5-12.

Belle Highwalking: The Narrative of a Northern Cheyenne Woman
K. Weist (ed), Montana Council Ind Ed., 1979.
She describes all aspects of her seventy-nine years on her reservation. Grades 5-Adult.

Sarah Winnemucca of the Northern Paiutes
Gae Whitney Canfield, Univ. of Oklahoma Press, 1983.
Written from original documents, this is a comprehensive story of an Indian rights activist. Grades 9-Adult.

Pretty Shield: Medicine Woman of the Crows
Frank Linderman, Univ. of Nebraska, 1972.
Oral history of an old Crow woman, telling of life on the plains before white settlers. Grades 9-Adult.

Mountain Wolf Woman, Sister of Crashing Thunder
Nancy O. Lurie, Univ. of Michigan, 1974.
Autobiography of a Winnebago Indian woman with 83 pages of chronological text. Grades 9-Adult.

***Daughters of Earth**
Carolyn Neithamer, Collier Press, 1977.
Chronology of multi-ethnic Native American women's lives. Grades 9-Adult.

The Living Tradition of Maria Martinez
Susan Peterson, Kodansha International, 1981.
Exquisite color and black/white photos accompany this very personal biography of the world renowned Indian potter from New Mexico. Grades 9-Adult.

Indian Women of the Western Morning: Their Life in Early America
Donna and John Terrell, Anchor, 1976.
Excellent background information divided into sections on the important areas of Native American women's lives. Grades 9-Adult.

I Am the Fire of Time
Jane B. Katz, Dutton Press, 1973.
The words of Native American women describe their lives as tribal members. Many poems and beautiful photographs. Excellent book, but out of print. Check your local library. Grades 9-Adult.

***Homeward, the Arrow's Flight**
Marion Marsh Brown, Wington Press, 1980.
Delightful biography of Susan LaFlesche Picotte, America's first licensed Native American woman doctor. Grades 6-12.

Susette La Flesche: Voice of the Omaha Indians
Margaret Crary, Hawthorne Books, 1973.
The sister of Susan, "Bright Eyes" story of her campaign for citizenship and justice for her pople, the Omaha Indians. Grades 6-9.

Nancy Ward, Cherokee
Harold Felton, Dodd, Mead Pub, 1975.
Biography of a respected leader in peace-keeping with white settlers during the Revolutionary War period, told from a white perspective. Grades 2-5.

***Maria Tallchief**
Marion E. Gridley, Dillon Press, 1973.
A chance to read about her years of dedication, hard work and strength in her career as a world famous ballerina. Grades 5-12.

***Sarah Winnemucca**
Doris Kloss, Dillon Press, 1981.
Story of the influential leader who rescued several hundred of her people during the Bannock War and worked for legislative justice for the Paiutes. Grades 5-12.

Red Ribbons for Emma
NMP&E, New Seed Press, 1981.
True story of a Navajo woman's direct action against her neighbor, one of the world's largest power plants. Grades 3-8.

***Annie Wauneka**
Mary Carroll Nelson, Dillon Press, 1972.
Wauneka received the medal of Freedom, for her life long work improving the health and welfare of her Navajo kin. Grades 5-12.

***Maria Martinez**
Mary Caroll Nelson, Dillon Press, 1972.
Biography of the Pueblo Indian woman who became renowned for her skill in pottery and who helped establish a strong economic base for her tribe. Grades 5-12.

**Available from the NWHP, P.O. Box 3716, Santa Rosa, CA 95402*

BOOKS (Cont'd.)

Island of the Blue Dolphin
Scott O'Dell, Dell Press, 1978
Based on the life of Karana, an Indian girl left behind on an island as her people leave for the California mainland. Grades 4-8.

Sing Down the Moon
Scott O'Dell, Houghton Press, 1970
The tragic forced march of Indians to Fort Sumpter in 1864, told by a young Navajo girl. Historic fiction. Grades 5-8.

Zia
Scott O'Dell, Houghton, Mifflin, 1976
Sequel to the Island of the Blue Dolphin, following the life of Karana at the Santa Barbara mission through the eyes of her niece, Zia. Grades 4-9.

The Inland Whale
Aileen Kraditor, Univ. of Calif., 1974
Nine stories retold from California Indian Tales, each a portrait of a woman. Grades 9-Adult.

***Pocahontas: Girl of Jamestown**
Kate Jassem, Troll Associates, 1979
An accurate telling of the life and influence of the young woman who served as liason between the Algonkian tribes and the English colony at Jamestown. Well illustrated, slender, paperback. Grades 4-6.

***Sacajawea: Wilderness Guide**
Kate Jassem, Troll Associates, 1979
Accurately credits her language abilities, courage and capabilities for the survival of the Lewis & Clark expedition to the Pacific Coast. This slender, well-illustrated biography is very interesting to read. Grades 4-6.

Native American Women: A Bibliography
Rayna Green, Indiana University Press, 1983.
Widely expanded library edition of version originally published by Ohoyo Resource Center. Contains almost 700 entries on works by and about American Indian/Alaska Native women published over the last 3 centuries.

SERVICES, CATALOGS AND OTHER RESOURCES

OHOYO Resource Center
P.O. Box 4073
Witchita Falls, TX 76308
(817) 767-1555
Focusing on American Indian/Alaska Native women, offers copious library and media resources, printed bibliography, referral pool to specific American Indian-Alaska Native women. Write for catalog.

Council on Interracial Books for Children
The Racism and Sexism Resource Center for Educators
Unlearning "Indian" Stereotypes, a teaching unit for elementary teachers and children's librarians

Blackfeet Heritage Program
Browning Public Schools
Box 610
Browning, MT 59417
Grass Woman Stories, by Mary Ground, illus. by Chuck No Runner, 1978. Mary Ground, whose Indian name is Grass Woman, has lived through the extreme changes in the Blackfeet Tribe. Some of her stories are of actual events and people, some are traditional legends. 59 pages. Grades 7-adult.

Daybreak Star Press
United Indians of All Tribes Foundation
Box 99253
Seattle, WA 98199
Indians in Careers, by Kitty Hollow and Jeanne Heuving, editors. Provides role models for careers for Indians, includes men and women. Grades 7-12.

Minnesota Chippewa Tribe
Education Division
Box 217
Cass Lake, MN 56633
Contemporary American Indian Women: Careers and Contributions provides biographical sketches on 120 contemporary Indian women who are making contributions to the Indian population, with a diverse cross section of role models. Grades 7-12.

OHOYO One Thousand: 1982 Resource Guide of American Indian-Alaskan Native Women
Owanah Anderson (1982)
Biographical briefs on 1004 women from 245 tribes and bands and 45 states. Adult.

University of Wisconsin Extension
Gale L. Vande Berg, Director
432 North Lake Street
Madison, WI 53706
Famous Indian Women, by Janet Pascale, illus. by Vicki Wayman. Gives brief biographies of Indian women who have excelled in a variety of careers. Grades 7-12. Slides included.

National Educational Laboratory Publishers, Inc.
813 Airport Blvd.
Austin, TX 78702
Native American Women: A Perspective, by Bea Medicine (1978). Explores roles of American Indian women from anthropological, ethnographic, historical perspectives and their transition in contemporary society. Grades 12-adult.

Rough Rock Demonstration School
Navajo Curriculum Center
Star Rt. One
Rough Rock, AZ 86503
Women in Navajo Society, by Ruth Roessel (1980). This book tells of the vital and paramount role Navajo women play in Navajo society. Adult.**

San Simon School
Star Rt. One
Box 92
Sells, AZ 85634
Lupe's Story, by Lupe Lopez (1980). True story of how she lived as child in the 1940's and how she learned to make baskets. Told in English and in Papago in separate editions. Grades 4-6.

St. Paul Public Schools WEEA Project
Gloria Kumagai, Director
Urban Affairs Department
360 Colborn, St. Paul, MN 55102
Eight Stories on American Indian Girls. A series of eight booklets portraying Indian girls in elementary school life with curriculum on Indian history. Grades 4-6.

SOURCE BIBLIOGRAPHY

Blake, Carol. "Women in the Pennsylvania Legislature (1922-1982). Legislative Reference Bureau.

Caudle, Sheila. "Geraldine Ferraro: A Woman for this Political Season?" *MS*, XIII (July, 1984) 61-65.

Chamberlin, Hope. *A Minority of Members: Women in Congress*. New York: Praeger Publishers, Inc., 1973.

Collier-Thomas, Bettye. *Black Women in America: Contributors to Our Heritage*. Washington: Bethune Museum Archives, Inc., 1983.

Donehoo, G. P. *The Red Man*. 1915-1916. V. 8, Carlisle Indian Press.

Felton, Bruce and Fowler, Mark. *Felton & Fowler's Famous Americans You Never Knew Existed*. Stein and Day Publishers: New York, 1979.

Franklin, Robin and Walk, Tasha Lebow. *"Remember the Ladies!" - A Handbook for Women in American History*. University of Michigan: Ann Arbor, 1980.

Focus on Women. "Political Participation," First Report, Commission on the Status of Women, 1964.

Halliwell, Leslie. *The Filmgoer's Companion*. 6th Edition. New York: Avon, 1978.

Hareven, Tamara K. "Anna Eleanor Roosevelt," *Encyclopedia of American Biography*, ed. John A. Garrity. New York: Harper & Row, 1974.

Hoffman, Alice. "Child Abuse - How A Labor Woman Helped to Stop One Form of It!" *Pennsylvania Teacher*, VII (March/April 1984), 4-5.

Hymowitz, Carol and Weissman, Michaela. *A History of Women in America*. New York: Bantam Books, 1978.

Inroads Tradeswomen of Philadelphia, P. O. Box 5704, Philadelphia, PA 19137.

James, Edward J., ed. *Notable American Women 1607-1950*. Belknap Press of Harvard University Press: Cambridge, 1971.

Jones, Mary Harris. *The Autobiography of Mother Jones*, third edition, Revised, Chicago: Charles A. Kerr Publishing Co., 1977.

Levitan, Tina. Jews in American Life (from 1492 to the Space Age). New York: Hebrew Publishing Company, 1969.

Maryland Commission for Women. *Maryland Women's History Week: Resouce Packet*, 1984.

McCullough, Joan. *First of All: Significant "Firsts" By American Women*. Holt, Rinehart and Winston: New York, 1980.

McElroy, Janice, ed. Our Hidden Heritage: Pennsylvania Women in History. PA AAUW Allentown, 1983.

McDowell, Barbara and Umlauf, Hana. The Good Housekeeping Woman's Almanac. New York: Newspaper Enterprise Association, Inc. 1977.

Millstein, Beth and Bodin, Jeanne. We, The American Women. Chicago: Science Research Associates, Inc., 1977.

"Mother Jones: She Led a March for Children's Rights," Philadelphia Inquirer, November 5, 1984, p. 11. (Supplement: Local History)

Mujeres de La Raza. The National Hispanic University, 225 East 14th Street, Oakland, CA 94606.

National Directory of Women Elected Officials, 1983. National Women's Political Caucus and Philip Morris, Inc.

National Women's History Project.

Papachristou, Judith. Women Together: A History in Documents of the Women's Movement in the United States. A MS Book. Alfred A. Knopf, 1976.

Pennsylvania Manual, CVI (1982-83).

"Pennsylvania Women Serving in Congress." National Directory of Women Elected Officials. National Women's Political Caucus and Philip Morris, Inc., 1983.

Reynolds, Patrick. "Pennsylvania Profiles: Ethel Waters," Sunday Patriot-News (Harrisburg) August 17, 1980, Sec. B, p. B12.

Rinehart, Mary Roberts. My Story. New York: Rinehart & Company, Inc., 1948.

Steinem, Gloria. "The Ferraro Factor." MS, XIII (October, 1984), 43-49; 146-148.

Taylor, Wendi. "A Woman's Place . . ." Allentown Call Chronicle, August 25, 1984.

Womenews. May-June, 1983. Pennsylvania Commission for Women.

___________ March-April, 1983, 1984.

Women's History Network News, P. O. Box 3716, Santa Rosa, CA 95402, 707/526-5974

Our Hat in the Ring

* SPEAKERS LIST *

Pennsylvania Women's History Week 1985

Southeast

MARILYN BROOKS
2 Basswood Lane
Wilmington, Delaware
GROUP DYNAMICS - MINORITY EDUCATION
Available: No Time Preference Indicated
(302) 475-1017

BARBARA DANIEL COX
Executive Director
Mayor's Commission for Women
702 City Hall Annex
Philadelphia, PA 19107
WOMEN'S ISSUES, MINORITY WOMEN
Available: No Time Preference Indicated
(215) 686-8656

ROSETTA E. GARDNER
5839 Arch Street
Philadelphia, PA 19139
AFRO-AMERICAN WOMEN IN THE HISTORY OF THE U. S.
Available: Evening
(215) 474-0777

BETSY SMITH IVEY
203 E. Wister Street
Philadelphia, PA 19144
WOMEN AND THE PUBLIC WELFARE SYSTEM
Available: Evening
(215) 438-5426

BARBARA LICHTMAN
1319 Locust Street
Philadelphia, PA 19107
WOMEN IN HEALTH CARE
Available: Morning and Afternoon
(215) 735-1300

JEAN MOORE
Temple University
Room 406, University Services Building
Philadelphia, PA 19122
NEW CAREER LADDERS: ADULT FEMALES AS UNDERGRADUATES
Available: Morning, Afternoon, Evening
(215) 787-6938

Southeast

MARGUERITE MORRISON
1547 North Peach Street
Philadelphia, PA 19131
EDUCATION AND BLACK HISTORY
Available: Afternoon and Evening
(215) 877-2106

CARLENE NEAL
711 State Office Building
1400 Spring Garden Street
Philadelphia, PA 19130
WOMEN'S ISSUES AND CIVIL RIGHTS LAWS
Available: No Time Preference Indicated
(215) 325-3385

BARBARA ORR
800 Trenton Road, #340
Langhorne, PA 19047
GROUP DYNAMICS - WOMEN IN EDUCATIONAL LEADERSHIP
Available: No Time Preference Indicated
(215) 752-0132

SHIRLEY TURPIN-PARHAM
Afro-American Historical and Cultural Museum
7th & Arch Streets
Philadelphia, PA 19106
PHILADELPHIA BLACK WOMEN - 19th & EARLY 20th CENTURY
Available: Evening
(215) 574-0380 Ext. 23

NATHALENE RICHARDSON
524 West Hortter Street
Philadelphia, PA 19119
WOMEN'S NETWORKING AND WOMEN IN POLITICS
Available: No Time Preference Indicated
(215) 438-7187

BEVERLY JONES RICHARDS
1427 Spruce Street
Philadelphia, PA 19102
WOMEN'S ISSUES, PSYCHOTHERAPY, P.M.S., STRESS, SEXUALITY
Available: Evening
(215) 893-9183

Southeast

NELLIE G. ROULHAE, Ed.D.
7137 Lincoln Drive
Philadelphia, PA 19119
GENERAL EDUCATION ON WOMEN'S ISSUES
Available: No Time Preference Indicated
(215) 248-2494

OTHELLA VAUGHN
5403 Angora Terrace
Philadelphia, PA 19143
THE SLAVERY PERIOD
Available: Morning and Evening
(215) 748-6164 or 878-5418

ANNETTE WRIGHT
5147 Chancellor Street
Philadelphia, PA 19139
AFRO-AMERICAN CULTURE AND HISTORY
Available: Afternoon and Evening
(215) 474-5426

Northeast

ANNETTE PALUTIS
703 North Rebecca Avenue
Scranton, PA 18504
WOMEN IN POLITICS - POLITICAL ACTION
IMPROVING EDUCATION
Available: No Time Preference Indicated
(717) 347-2526

South Central

PAMELA S. CHAVIS
PA Coalition Against Domestic Violence
2250 Elmerton Avenue
Harrisburg, PA 17110
SPOUSE ABUSE/FAMILY VIOLENCE
Available: Morning and Afternoon
(717) 652-9571

CHRISTINE CRIST
Pennsylvania Commission for Women
Box 1323
Harrisburg, PA 17105
HISTORY OF WOMEN'S RIGHTS IN PENNSYLVANIA
Available: No Time Preference Indicated
(717) 787-8128

South Central

JANIE G. DODD
1031 Collingswood Drive
Harrisburg, PA 17109
PROJECTING YOURSELF AS A WINNER
Available: Evening
(717) 545-1743

CHERYL M. HARMON
1024 Rolleston Street
Harrisburg, PA 17104
WOMEN EXERCISING CONSUMER RIGHTS
Available: No Time Preference Indicated
(717) 255-7040

KATHLEEN R. KENNEDY
PA Department of Education
333 Market Street
Harrisburg, PA 17126-0333
TITLE IX AND SEX DISCRIMINATION IN EDUCATION
Available: No Time Preference Indicated
(717) 787-3048

NANCY M. NOONAN, President
Pennsylvania State Education Association
400 North Third Street, Box 1724
Harrisburg, PA 17105
WOMEN IN POLITICS - POLITICAL ACTION
IMPROVING EDUCATION - TEACHERS UNION
WOMEN IN EDUCATIONAL LEADERSHIP
Available: No Time Preference Indicated
(717) 255-7101

ELIZABETH STANLEY-SWOPE
412 West Walnut Street
Lancaster, PA 17603
COLLECTIVE BARGAINING, TEACHERS UNION,
IMPROVING QUALITY EDUCATION
Available: No Time Preference Indicated
(717) 393-0501

CHARLOTTE STEWART
3405 North 6th Street
Harrisburg, PA 17110
WOMEN'S ISSUES AND CIVIL RIGHTS LAWS
Available: No Time Preference Indicated
(717) 787-9025

Southwest

CHARLOTTE M. BACON
311 Chadwick Street
Sewickley, PA 15143
FAMOUS BLACK WOMEN
Available: Evening and Weekend
(412) 741-3694

BARBARA GATTO
433 Franklin Avenue
Vandergrift, PA 15690
DRUG ABUSE AND ALCOHOLISM
Available: No Time Preference Indicated
(412) 568-3013

JULIA MAIETTA
130 Anderson Avenue
Curwensville, PA 16833
LABOR HISTORY AND POLITICAL ACTION
Available: No Time Preference Indicated
(814) 236-2212

ANELLA S. NICKOLAS
261 Fernwood Drive
Baden, PA 15005
DRUG ABUSE AND ALCOHOLISM
Available: No Time Preference Indicated
(412) 869-3916

REGINA C. O'HERN
12 Scott Street
Burgettstown, PA 15021
IMPROVING EDUCATION - TEACHER UNION
WOMEN IN LEADERSHIP ROLES
Available: No Time Preference Indicated
(412) 947-9312

MARYLOU STEFANKO
1515 Cooper Avenue
Pittsburgh, PA 15212
WOMEN IN POLITICS - POLITICAL ACTION
IMPROVING EDUCATION
(412) 761-3520

Northwest

BARBARA SLAUGHENHAUPT
Box 494
Franklin, PA 16323
WOMEN WORKING WITHIN THEIR UNION STRUCTURE
WOMEN'S RIGHTS COMMITTEES
Available: Evening
(814) 432-3353